

The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE MORALS OF DEMOCRACY

IN HIS Jackson Day address, President Roosevelt declared that his administration would wage relentless war on a minority of bankers, business men and industrialists "who honestly believe in their superior right to influence and direct the government and who are unable to see or unwilling to admit that the practises by which they maintain their privileges are harmful to the body politic." He stressed the fact that he was at war with only a comparatively small number of people in each field and again appealed for the cooperation of the majority.

Our present inquiry is not concerned with the flagrant abuses of small minorities—price rigging, unfair competition directed against the little man, and monopolistic tendencies of various kinds—but rather with the generally accepted practises of the overwhelming majority of business men and industrialists in the United States.

We recall with real satisfaction a recent Cath-

olic Hour broadcast in which Monsignor Sheen assailed that subversive system of liberal thought which grew up in the eighteenth and nineteenth centuries, and directed attention to the important truth, so frequently ignored today, that the common good is a necessary limitation of liberty. We are in complete agreement with Monsignor Sheen that we should not defend any social order which understands by liberty, the right to do or think or say whatever one pleases without any regard for the common good.

"As the eye is not free to function," he declared, "unless it inhere in the body and cooperate with it; as the foot is not free to walk unless it recognizes its responsibility and dependence on the organism; so neither is man free to do whatever he wishes with his business unless he recognizes his obligations to society. In fact, the world has been so used to thinking of liberty in terms of private interpretation and absence of constraint,

that it has come to regard the necessary emphasis on the social good as an infringement and violation of its liberty and constitutional rights. It forgets that all political liberties are socially conditioned because John Jones is not only an individual, but also a member of society. In like manner neither a capitalist's right to profits, nor a laborer's right to organize, are absolute; they may both be revoked if the common good is ignored, as a man may have his auto license revoked if he drives on his neighbor's lawn."

The application of this principle of the common good is admittedly difficult. We immediately enter the field of controversy, for example, when we attempt to render a just and charitable verdict on the recent action of General Motors in laying off 30,000 workers because of the recession in business.

Due credit must be given the corporation for its laudable policy of keeping the maximum number of people working consistent with the demand for its product. Mr. Knudsen, president of General Motors, informed the Senate Committee on Unemployment Relief that sharing of the work is practised down as far as twenty-four hours per week, when demand is low, and forty hours per week when demand is normal.

The lay-off was obviously in the interest of General Motors executives and stockholders. But was the common good considered at all? Was there any recognition of the corporation's obligations to society? The corporation surplus after eleven months of 1937 was \$452,547,000, an increase of \$54,000,000 over 1936. Mr. Knudsen gave no satisfactory answer to explain why this excess surplus, or part of it, was not used to retain the working force. If it is argued that the surplus should be held for "rainy days," the logical answer would seem to be that adequate purchasing power in the hands of the people would go a long way toward abolishing or eliminating "rainy days" altogether. Mr. Knudsen admitted that the effect of laying off men was bad but insisted that "to ask us to carry them regardless of what the output is, is not business." We are of the opinion that the principle, "business is business," in this instance contradicted the principle of the common good.

In his prepared statement, Mr. Knudsen indicated that wage rates are at an all-time high, "and despite time lost in strikes the average annual wage in 1937 was about \$1,650 for the 80 percent of the men who worked full time."

No figure was given for the 20 percent who did not work full time. But concentrating attention upon the 80 percent, it would seem that wages, far from being too high, are not nearly high enough. Are the 80 percent receiving sufficient income in this day and age to enable them to live decently, to educate their children properly, to

protect themselves against involuntary and sometimes protracted periods of unemployment, to become owners of property, to accumulate savings for their declining years? These considerations go to the very heart of our economic problem.

We regard it as highly significant that Chairman Byrnes devoted considerable time to the relation of relief to unemployment. Mr. Knudsen, according to the press account, took the view that relief was an expense "that will eventually come back to us." When asked why he did not consider having the idle men work for him instead of for WPA and have the benefit of their work, he replied that "it all depends on whether production can be sold."

Senator Byrnes remarked that "if you separate them from the payroll, you give all the rest of us the pleasure of contributing to the unemployment, whereas if you keep them in your employ on curtailed hours, it would affect only the stockholders of General Motors. In other words, if you keep them on and used part of that surplus to employ them, you would be reducing that surplus, which has increased \$50,000,000, but if they are put on relief all the people will be paying their salaries by taxation."

True enough. But why should a lay-off necessarily and immediately result in either private or public relief for the idle worker? Throughout this exchange between Senator Byrnes and Mr. Knudsen, this startling fact was tacitly assumed. Once the worker quits the payroll, he is free to starve to death or obtain what relief is available to him. We can only regard this kind of liberty as a tragedy of the first magnitude. Many thousands of our people have become stabilized in poverty.

This appalling condition cannot be remedied so long as business men and industrialists treat labor as a commodity and ignore the fundamental principles of social justice and the common good. We have no intention of lecturing either Mr. Knudsen or any other industrialist. But we do wish to emphasize the enormity of the task of Christian education that lies before us.

Week by Week

THE ACTION of the House in refusing to take the Ludlow resolution out of committee for consideration on the floor, following the reading of President Roosevelt's strong letter of condemnation, would seem to confirm optimistic reports from Washington that revolt sentiment in Congress is fading rapidly. There has been a praiseworthy abandonment of vitriolic speeches on the part of both administration officials and members of Congress. Evident

also is a more conciliatory attitude mutually on the part of labor and business management. But labor itself is still divided in hostile camps. Returning to the air after a considerable absence, Father Coughlin raised the question why the present quarrel between the A.F.L. and the C.I.O. cannot be terminated. "Why," he asked, "cannot the members of these two factions demand that either their leaders settle this civil war or, having failed to do so, submit to an impartial, fair-minded, understanding committee of citizens to weigh their difficulties and reach a conclusion?" We regard this as a very sound suggestion. In view of the national sentiment for the cooperation of all classes to check the current business recession, labor leaders should either settle their long-standing dispute or submit the issues involved to some outside impartial arbitrator. The retirement of Justice Sutherland assures a definite majority of five liberal justices on the Supreme Court bench and opens the way to new government reform measures without serious danger of a Court reversal. Millions of Americans are being asked to enlist in a united fight against infantile paralysis. Those subscribing one dollar between now and January 29, the date of the President's birthday, are being enrolled as founders of the new National Foundation for Infantile Paralysis. We are well pleased with Mr. Joseph P. Kennedy's appointment as United States Ambassador to Great Britain. Having achieved an enviable record as chairman of the Maritime Commission, he is very well qualified to safeguard American interests in the complex negotiations that will culminate in a reciprocal trade agreement with the United Kingdom.

ABOUT a year ago, referring to the Jewish problem, the President of the Polish Council of Ministers, General Slawoj-Skladkowski, declared that violent anti-Semitism on the part of nationalistic parties would not be tolerated for the reason that such disturbances begin with the Jews and end with anarchy. He expressed a determination to use all power to the end that public order should be maintained. We are confident that the Polish government will continue to exert every effort to curb all deplorable excesses of this sort. We also trust that King Carol of Rumania will take immediate measures to safeguard the equality rights of Jews. Humanity and justice compel the observance of solemn commitments made by Rumania in the Constitution and in international treaty. The grave problem presented by anti-Semitism should be of vital concern to all Christians because when truth and justice are outraged, the life of our own faith is seriously endangered. Special discriminatory measures against Jews in any part of the world are directed against all of us because they are aimed only at defamation and destruction.

THE GRADUAL elaboration of the administration's attitude toward business seems to leave two principal and widely separated battlefields. In a press interview the President rather exclusively stressed three objectives: steady sales, steady production and planning ahead. As a means of obtaining these he suggested conferences around a council table of representatives of industry and of government. Over the air, Messrs. Jackson, Ickes and Roosevelt have dwelt more upon evil business practises, and most specifically on centralized control of business enterprise by a few persons—lack of democracy in industry. It should not be hard to deal with bad business practises, as soon as they are clearly enough diagnosed. The double problem of economic democracy and planning, however, cuts to the heart of the present competitive system. Is democracy to enter business from outside, with representatives of a democratic government? Or is economic democracy to be built up from within? The former process offers quicker possibilities of planning and demands fewer changes in the business structure where huge units of control are already entrenched. It obviously leads to statism. It assumes that society and government are the same and that power does not corrupt. Economic democracy from within cannot involve planning or the avoidance of the present type of business cycle if it consists simply of "trust busting," of making little ones out of big ones, of trying to revert to an earlier distributive, competitive situation of the kind which has, after all, evolved to the present. Perhaps economic democracy, autonomy and planning might be achieved through the development of unions and trade associations into vocational groups, if these vocational groups were really democratic inside and if no party of exploiters controlled them for its own particular purposes.

MAYOR HAGUE'S circus on January 6 was apparently some show. The picture of "John Serpico, president of the International Fireworks Company," who "set off bombs as fast as he could light them," is a fantasy we regularly dreamed during the nights of our earlier July thirds. It is good the bombs were only decorative, and perhaps exciting to certain emotional constitutions. Except for the flags, little else about the circus was decorative. Mr. Hague and his colleagues and abettors have an odd way of "registering their Americanism." It apparently consists of going through the Bill of Rights with a big red pencil and hollering "Communism!" There are no doubt members of the Communist party and other hoppers in collectivism in the C.I.O., and perhaps some of these misguided ones

did venture into Jersey. In Mayor Hague's city they could find a large portion of their program already established. Jersey City quickly became a bright spot in Communist propaganda, an advertisement for their wares enlivened by circuses, speeches and radio programs. It is hard on the inhabitants, however, who have prejudices about the right of labor to organize or of citizens to speak or distribute printed matter or assemble. It is hard on the whole United States.

GOVERNOR LEHMAN, in his annual message to the New York Legislature, asserted that the amount of child labor throughout the nation had increased in recent months and that the most expeditious method to abolish child labor is through federal legislation. He therefore urged the legislature to memorialize Congress to take immediate action in this important matter. We agree with Governor Lehman that there is urgent need for sound national legislation. If a constitutional amendment is necessary, we favor the age of sixteen as a fair standard. If a child under sixteen is employed for hire in a particular plant, the product should not be eligible for interstate commerce. The power of the several states should be unimpaired except that the operation of state laws should be suspended to the extent necessary to give effect to legislation enacted by Congress. As it is probable that the minimum standard fixed by the federal statute and applied in interstate commerce may be lower than standards fixed by state legislation and applied to goods in commerce within the jurisdiction of the state, every effort should be made to protect any state having standards higher than those fixed by federal statute. Finally, we feel that if an amendment is necessary, it should be ratified within seven years from the date of its submission by Congress to the states.

NEW YORK CITY'S new district attorney has many enthusiastic friends, and perhaps a few equally enthusiastic enemies. This is just as well for him, since no man can sup on praises alone to his profit. However, even his non-praisers will, we imagine, declare a holiday on reading of his action in intervening at the sentencing of a youthful second-degree offender to a mandatory term of from ten to twenty years. Mr. Dewey's reputation—as everyone knows who can read—was made by achievements considerably sterner than the softening of court pleas. He is the man who has made the bad men tremble in their boots. It is agreeable and reassuring to learn that so ruthless a carrier of the fight to his opponents, so hard a hitter, has another side, balancing what might otherwise be-

come an overaustere conception of law. According to the news story, the twenty-four-year-old criminal had already pleaded guilty to grand larceny when Mr. Dewey by chance came across the probation officer's report of the case. He was moved by the odds against which the youth had fought, in the shape of "a hopeless family life," and by the fact that his thefts were the result of economic desperation, and not accompanied by violence. Accordingly, he requested the court to allow a change of plea, making a lighter sentence possible. This was done, to the accompaniment of some proper approbation by the presiding judge. We agree. In many cases—and this undoubtedly was one—mercy does not so much season justice as form an integral part of it. If, in the New York district attorney's office, the rigors of justice are thus mingled with a perception of the blind lady's true character, the city should have nothing to fear.

OTHER things being equal, we prefer several alternative heroes to the heroes of the bull ring.

However, who shall deny his meed of praise to Matador Liborio Ruiz, of Mexico City, who last week held his post in the ring against what must have seemed to him like the shock of doom itself, and killed his bull while the arena rocked to a two-minute earthquake? We have been given to understand so thoroughly by Mr. Hemingway that bull-dispatching is a high science—and by the way, what must not be Mr. Hemingway's regrets that an earthquake was never staged for him at the kill in Spain, where he learned to appreciate so deeply this gory spectacle!—that even we, who must be rated well down among the least appreciative, have come to believe it. And to read that the gentleman who shares with the Cid the noble name of Ruiz "calmly proceeded with muleta play while the crowd watched, half terrified and half fascinated," gives us, we may as well confess, a real thrill. When we come to the place where the matador, "as the last tremor shook," "lunged with his sword, dispatching the animal," we have a sincere desire to say "Hurrah!" or "Bravo!" if that is the word called for. There is a tendency to say that "emotional and theatrical Latins" especially respond to this sort of thing; but that is only a device of the strong, silent ones to cover up their own delight at such spectacles. Not only Latin hearts will beat faster reading of the exploit of Liborio Ruiz—of that we are sure. A few years ago, when much was being made of the word "nonchalant," a friend of ours used to say fretfully that if he could only learn what "chalant" meant, he would be able to understand the meaning of "nonchalant." If he is still wondering, he can learn at last by reading this item from Mexico City.

The Complete Justiciar

SCARLET PIMPERNELS OF SPAIN

By GAULT MACGOWAN

IF THE French Revolution produced the first Scarlet Pimpernel, the Spanish Revolution has popularized them. They are the heroic men and women in Red Spain who risk their lives and fortunes to help hunted victims of the Red Terror to escape to neutral lands.

Those who have profited by their ministrations are not only aristocrats and rich men. They include politicians whose only fault has been that they were not Left enough, retired military officers, lawyers, poor relations of noble families, their former servants, small businessmen and tradesmen, priests, nuns, farmers who have objected to surrendering their lands to collective cultivation, and any householder denounced by his cook or his cook's favorite militiaman.

To get out of Red Spain by conventional procedure such as is adopted in the United States or in France, for example, is impossible. A passport or a visa from a consul is not enough. You have to have the permission of the Department of the Interior and the Department of Immigration. You will also need permission from the local Communists, the local Anarchists, or both, according to the part of the country you pass through. If you are going through Catalonia you need, in addition, a visa from the Catalonian State Department. The fact is that you never know whose sentinel may choose to ask for your credentials. And you are likely to be told that none of them is any good for the purpose of the particular inquiry. The Central Government is the sport of any local bandit who sets up an authority.

Such is the situation which has created the opportunity for the foreign Pimpernel—the man of some nationality other than Spanish—who is able to procure passports, disguises and passages in neutral steamships. Hunted Spaniards who have been lucky enough to have South American connections have found it relatively easy to get away. To pose as a Cuban, a Venezuelan or Argentine is easy for a traveled Spaniard.

Some idea of the risks that would be run by anyone who attempted to foster this underground escape system on overhead lines may be gaged by the experience of Sam Baron, the New York Trade Union leader who went to Spain as an observer for American Socialists. Denounced by Communists, he was arrested because he had tried to obtain a fair trial for those seized in the riots that happened in Barcelona in May last.

Only an audacious Pimpernel could have succeeded in helping the escape of Diego Hidalgo, Spanish Minister of War in 1934. Hidalgo was

a Liberal politician who had contributed his whole fortune to the Republican movement during the latter years of Alfonso's reign but had earned the enmity of the Left because he suppressed the Asturian anarchist rising. He had been in hiding for a year with a price on his head. In December, 1936, an intrepid Pimpernel arranged his escape to France disguised as a United States sailor. His case is typical of the plight of many former Liberals in Spain. Not all of them have been lucky enough to meet a Pimpernel. That, however, is not the fault of the Pimpernels.

Working in many disguises, in many towns, not oversupplied with funds but acting always out of personal sympathy for the unmerited plight of the hunted, the Scarlet Pimpernels of Spain have written a thrilling chapter of romance in the history of Counter-Bolshevik activity. Some of them have been caught. The most famous of them so far is Captain Edwin C. Lance, formerly an honorary attaché of the British Embassy in Madrid. Commercial representative of several British firms in Madrid at the outbreak of the Civil War, he was made an honorary attaché to help the overburdened embassy. He gave British residents in Madrid gas-mask training, visited prisons, searched out his friends and helped to arrange Anglo-American evacuation from the shell-torn city. But he was besieged with appeals from Spaniards to help them too. The Red government accused him of attempting to smuggle aristocrats out of their territory. When I last heard of him he was in a Valencia jail.

The curious fact is that though the Red government does not appear to want businessmen as citizens, it is not willing to let them go. The idea is to squeeze the last drop out of them in whatever job they have been doing and then hand them over to the firing squads. Businesses have to be carried on by the owners even though they make no profit. The Red Trade Unions see to that. Capital has all to be paid out as wages and then private resources are drawn upon. Finally when the unfortunate owner can no longer pay wages, a committee takes control. The owner is then used as the scapegoat; he is accused of sabotage and shot dead.

Few consular or diplomatic officials will take the risk to which Captain Lance was subjected in helping such men to escape. For a time the consular officials of some South American republics were generous in providing passports to distant relatives of their nationals, and to the kinsmen of famous Latin-American heroes. In some cases,

they found themselves spied upon by junior careerist secretaries and consular officers who were the products of so-called Liberal universities which specialize in turning out doctrinaire Marxists in the name of higher education. One such "parlor pink" was more dangerous than a whole patrol of Red militiamen. "Ssh, don't speak so loud," a famous consul-general of a great nation complained to me. "My vice-consul might hear you. He's a Socialist."

So the work of saving the hunted of the Chekas has dug deeper underground. It is unwise to show spiritual revolt against the atrocities of the régime. It is safer to pretend to sympathize. The great mass of men and women who have been relegated to proletarian status—Spain's new poor—are content to concentrate on saving their own skins. And who shall blame them? They must leave such experiment in sympathy to recklessly daring humanitarians. For not only have they to beware of incurring the suspicion of the local Cheka but of gangsters who deliberately traffic in human misfortunes. No sooner did gangsters discover that Scarlet Pimpernels were at work than they saw an opportunity to make fortunes by promising protection to the well-to-do. Few of their patrons received anything in return but the *paseo*, the Spanish equivalent of the American "ride." The victim paid for protection, was robbed of all his savings by progressive blackmail, and was finally informed that the time for his escape had come. He was put into an automobile at midnight and told he was being taken to the seacoast. A few miles from his home, he was bundled out of the car and shot dead. Thus the gangster made sure that the source of his wealth would not talk.

Some fugitives from the Red Terror have got as far as the seacoast, only to find another death trap. Off Alicante, there was a schooner captain who reaped a golden harvest promising to deliver refugees safely in the Balearic Islands. But his traffic came to an end when it was observed that none of his passengers ever reported their safe arrival. They had been shot and thrown overboard. His methods were copied by some longshoremen. They solicited patronage of refugees on the pretext of rowing them out to ships off the coast. Under cover of night, they murdered those who went with them and flung them into the harbor. Later on they became bolder and made their victims swim out to lighted buoys which they said were schooner lights. Then they amused themselves by taking pot shots at them from the shore.

But not all the Red Pimpernels have been dishonest ones. There is a story of a Malaga anarchist, sickened by the excesses of his comrades, who turned Scarlet Pimpernel to quiet his conscience. He is said to have performed

miracles of reckless courage, rowing many a hunted Nationalist under cover of darkness to friendly ships out at sea. Some were smuggled out to a visiting warship of a foreign power disguised as sailors of that nationality. Priests escaped disguised as stokers.

Then there are those domestic servants of old and respected Madrid families who under cover of Communist leanings have concealed their former masters and mistresses in their homes and fed them from their own small rations. Many women have been saved by their servants. One patrician woman I knew was living in a humble quarter of Barcelona posing as the mother of her ex-chambermaid. Another, a younger woman, is pretending to be the sister of her chauffeur. There are nuns driven out of burning convents who have found shelter in the homes of those they have helped in other times.

Dr. Eduardo Martinez Alonso, former physician to the Spanish Royal family, was a typical Scarlet Pimpernel with that useful English veneer acquired by education at Oxford. His medical skill gave him friends from the highest to the lowest in Madrid. Thus when the Revolution broke out, his aid was eagerly enlisted by the Communists. He was given a post in the Red Cross and a "safe conduct" to paste over his door which declared him a friend of the government. But he soon discovered that his duty to prolong the lives of all his patients regardless of their political faith required remedies that had not been prescribed in medical school. He faced the situation boldly, giving positions on his nursing and household staff to women who were waiting a chance to escape. Finally, he had to flee himself; though he had saved the lives of hundreds of wounded Loyalists, his larger sympathies became suspect. He now conducts his practice in exile.

Until the end of the war, the work of the Pimpernels can be recognized only in rare instances. It is doubtful if even then many of them will come out of their obscurity. For they are not working for honor or glory or personal profit. While considerably more than \$500,000 has been collected in this country for relief work in Red Spain, none of it has found its way to help the refugees from the Red Terror. The Scarlet Pimpernels spend lavishly from their own pockets. Most of those whom they help are ruined men. It is unlikely that such men will ever again restore their fortunes suitably to reward their benefactors. Doubters have only to consider the plight of the majority of White Russians to illustrate the unlikeliness of general rehabilitation in Spain.

If Franco wins, the "White Spaniards" may go home again. The Scarlet Pimpernels are not counting on that. They are the Good Samaritans of the moment. They see their fellows in distress—and do not pass by on the other side.

OUR LITERARY INTELLECTUALS

By JOHN ABBOT CLARK

WERE they either more literary or more intellectual than they appear to be, much might be forgiven. As it is, our literary intellectuals are neither fish nor fowl. When they write about literature, they all too frequently reveal themselves as invertebrates one week and wolves the next. When they write about the intellectual life, as traditionally understood, the reader concludes at once that it has no future in this or any other country; that it is a form of evasiveness that we can no longer afford. And when they attempt to function as mentors-at-large, we recall that in the country of the blind the qualifications for leadership are rigid but not exacting.

As a class our literary intellectuals are deplorably uncritical of their working ideas and points of view. They employ the same techniques for collecting ideas that moochers employ in crashing a literary tea—that very interesting clearing-house for what usually turns out to be neither literature nor tea. They issue high-pitched calls for a type of literature that would never have been recognized for such by earlier practitioners, and that will in time, we hope, cease being mistaken for such by readers and critics. As young Marxians they are rudely condescending to their betters, living and dead; ugly and short-tempered with their contemporary peers who are sincere and unaffected, if not very vital or up-to-date; and usually gentle, often stupid, and occasionally dishonest when dealing with their ideologically sound fellow travelers. As middle-aged Royalists they are frequently toplofty toward their allies and spiritual godfathers. They are continually reversing their fields, but seldom in the frank manner, never in the earnest or penitent spirit, of Dryden.

One gathers, inferentially of course, that what they wrote in 1927 was in journalistic water, but that what they are writing at the moment is for the bronze tablets. They are all for latitude and horseplay in one critical incarnation, and all for gunplay in the next.

They praise novels that depend largely upon their authors' sharp sense of the rottenness of America's social and economic life for their artistic values; go into quiet ecstasy over short stories that pass all surpassing for arty obliquity and pretentious pointlessness; salute plays that reveal, professedly, the decay of middle-class families (to the tune of dialogue that makes one wistful for the muted nuances of hog-calling), but which actually succeed in revealing nothing more important (to many contemporary playwrights, any-

way) than the decay of dramatic standards; hail poetry that leans heavily on unabridged dictionaries for its charm, and makes its way in the critical world by reason of the poet's shrill, iterative tenacity in holding that it's great.

Judging our literary intellectuals by the ways in which they have met the fundamental issues raised by the literature of the past three or four decades, it is small wonder that many serious and intelligent Americans are averse to entrusting the intellectual leadership of the country to them, a leadership which they obviously covet, a leadership which, indirectly at least, they are coming dangerously close to exercising for the first time in our history.

What Matthew Arnold observed about the burst of creativity in English literature during the first quarter of the nineteenth century goes double for most of the "significant" literature produced in America during the corresponding quarter of the present century. If the Byrons and Shelleys of the nineteenth century didn't know enough, the Dreisers and O'Neills of the twentieth have known too much that isn't so. And, to continue the parallel, what American literature has sorely lacked for the last thirty-five or forty years has been that current of ideas which Arnold made so much of, and which so many later writers and critics have either disparaged or ignored completely.

Instead of working on, with, and by ideas, most contemporary men of letters have tried to utilize a spate of half-assimilated notions about psychological fads and scientific hypotheses, many of which have already been discredited in the fields of their origin, and most of which are too special and narrow ever to have much carry-over value for genuine literature or humane living. Freud and Watson, through the highly remunerative racketeering of their literary middlemen, have given the kiss of death to wholesale quantities of current literature, and have, by playing so many "modern" writers into the hands of Nature's literary economy, brought many "modern" readers into their long-neglected reading heritage.

More recently, as no one needs to be told, the literary center of interest has shifted from psychology to sociology and economics. T. K. Whipple, that very readable and potentially distinguished American critic, announced in the *New Republic* a short time ago that literature is in the doldrums, and predicted that it would remain becalmed until more of our writers started living

among the workers and the machines. But James T. Farrell reported in the *Saturday Review of Literature* a few weeks later that the Marxian wing of American fiction is getting to be rather long on congresses and rather short on novels. Thus the matter is left very much up in the air. Are American men of letters destined to play an important part in energizing politics, or have many of them merely been a bit tardy in developing literary consciences?

Max Eastman and the later sociological critics to the contrary, what literature needs today is not more exact knowledge of biochemistry or foundries, but more traditional breadth and balance, more insight into basically unchanging human nature, more emphasis upon the qualities in human character that are essential to the preservation of the individual as well as the national life.

When Eastman gasconades against literary triviality, incoherence and rhetorical faking (in the *Literary Mind*), he is serving literature, even though he is frequently unfair to poets like T. S. Eliot and Allen Tate, who, on occasion, are "unintelligibles," but unintelligibles to the manner born and with a difference. However, when Eastman says, "Psychology and sociology cannot tell you whether to commit divorce, murder, marriage or adultery, but if you are going to choose, these sciences can offer you some clearly defined and fairly reliable information, in place of the vague, uncertain and contradictory deliverances of humane letters, upon which to base your choice," one feels that the epithet which he coined for Irving Babbitt, "master of the inky maneuver," might have been more fittingly self-applied.

What a long way we have traveled since the days of Arnold and Huxley, and at what a barbaric pace. Max Eastman, it would appear, is much more concerned about seeing Hemingway's bulls of the afternoon treated with loving kindness than about seeing the ideas of Irving Babbitt treated with simple justice. Eastman would categorically reduce literature's status to that blunt, factual, reportorial level upon which so many writers are operating today at the peril of their own futures as well as literature's. It isn't enough that literature has been fighting a rear-guard battle; Eastman contends that it is only right, proper and altogether desirable that it should.

This disrespect for humane letters is not confined to those who would like to see literature extinct on principle; it is widespread and typical of our literary intellectuals. Edmund Wilson can say of Lytton Strachey (at the time of Strachey's death in 1932): "It is often the case with first-rate people that their lives seem to come to an end just when they have finished performing their functions: they put all their energy and passion

into accomplishing their particular work and then when the work is done they—sometimes very suddenly—take leave. In nothing else, it seems to me, did Lytton Strachey prove his first-rate quality more clearly than in departing when he had said what he had to say." What Wilson says may be good Marx; it may even be good Malthus; but it is questionable Rhadamanthus. Condescension and presumption could be carried further only at the risk of becoming something else.

One has only to recall all the patronizing, often snide and mean-spirited thing that have been said about such writers as Thoreau, James Russell Lowell, Henry Adams, Saintsbury, Housman, Gamaliel Bradford, Willa Cather, Virginia Woolf and Ivan Bunin during the past ten years in order to realize that many of our avowedly humanitarian literary critics do have interludes when their programmatic impulses are severely reined in.

Our younger literary intellectuals forget that their readiness to garrote immediate predecessors in the field of contemporary literature foreshadows nothing less than quick, certain oblivion for themselves and their successors. The wave-lengths of their memories bode ill for their own futures. There is no real spirit of community among them. They hold their congresses. They lash out against war and Fascism; but they lash out even more savagely against non-herdable writers who are much more deadly and inclusive in their assaults upon all kinds of barbarism and all forms of tyranny.

They resurrect older American writers, like William Dean Howells, whom they once critically spit upon, and cut them up into dialectical walking sticks. The readability, the sheer literary quality of these older writers periodically out on critical bail are considerations very much beside the point: the whole point is their suddenly discovered "usableness."

There is no humility in our literary intellectuals; no charity; no premium on joy and high spirits; no real zest for things of the mind. They are so knowing about things (and poems) that don't matter; and so ignorant or perverse about things that do. One may very conceivably feel that our present-day world is doomed to self-destruction, and still carry on one's literary, critical or intellectual work with steadfastness and dignity. It has been generally assumed from the beginning of literary time that life on just any set of terms is not enough for men; that there are certain values that concentration camps cannot liquidate nor bullets shatter; but judging by the deadpan wails and drear pronouncements of our younger intellectuals, only the belly urges of this world have any survival value. Granville Hicks decided as long ago as 1930 that Joseph Conrad's passionate concern for the personal virtues—courage, fidel-

ity, honor—is, as we see the matter today, an academic one. Our critics and guides, to borrow Frank Moore Colby's indispensable phrase, seemingly have no intention of staying behind with experience; they are moving ahead with progress.

What a blessed, what a redeeming thing is a sense of humor. With the passing of men like Chesterton, most of the salt seems to be going out of literary argument and discussion. High witty seriousness is fast giving way to low soggy humorlessness. And intellectual integrity is being supplanted by growls, threats and lodge-hall passwords. One is fortified in these intellectually sere days by the memory of Mr. Justice Holmes. "Vanity," said Oswald Garrison Villard, "was a part of his make-up, but so were wit and kindly humor with a touch of boyishness in them to the very last—as when from his sick bed he thumbed his nose at Felix Frankfurter." Too many of our literary intellectuals thumb their noses at Americans like Mr. Justice Holmes, and then call it a critical day.

Many of our literary intellectuals not only hold dangerously naive social and economic philosophies, they hold literary and critical ones that could only pass muster for such in a world that has become so insensible to noise and nonsense that all things human necessarily appear archaic or downright vapid. They have for some time, to take only one example, been conducting a "dese, dem, and dose" campaign against language. The fetish of simplicity in creative writing, exposed with such merciless accuracy by Isidor Schneider in the *Nation* seven or eight years ago, has at last brought the hard-boiled school of serious American writers to the back door of the pulps. That much-touted "apocalypse of the word," besides disclosing as time passes the venality and insincerity of many of its promoters, has served to bring mainstream literature into disrepute, has viciously widened the gulf between words and meaning, and has misled many younger writers into supposing that solid literary reputations are bottomed on streams of consciousness. Preoccupation with visceral isms and the twilight mythologies of poetry apparently drove the editors of the *Little Review* some years ago (see the article by T. S. Matthews in the *New Republic* for July 17, 1929) to the perpetration of a questionnaire that for childishness would make a professor of education blush.

And many literary intellectuals who have not only stoutly refused to make peace with the forces of rawness and eccentricity (in the fields of thought and philosophy, if not always in the field of literary technique), but have waged vigorous warfare against these forces, have, nevertheless, harmed the cause of reasonableness and good sense by their literary manners and their inhumanity to men who are (or were) fighting the

same battles, but from their own points of vantage and along their own God-given lines.

The tragedy of intellectuals like T. S. Eliot is probably to be found in their characters. They too often seem constitutionally incapable of coming clean; of being fair to their intellectual forebears one or two generations removed, who, in concededly more superficial and imprecise ways, tried to hack a path through that wilderness of conceit and fallacy which yet encircles us. Eliot's decidedly shabby treatment of men like Arnold (in "The Use of Poetry") and Babbitt (in "The Humanism of Irving Babbitt") is regrettable, not because it may be wrong-headed, but because it is so high-handed, so pettily Olympian. Whether or not intellectual honesty is involved is a question better left to time and close scrutiny. It is a pity that writers and thinkers who have so many salient truths to offer or remind us of today should have to debase and render them suspect by repeatedly transmitting through a medium of snobbery and priggishness. When our critics and intellectuals feel a berserk mood coming on, they might better take their cues from Pope or Michael Gold than from T. S. Eliot.

Another defect common to a great many literary intellectuals is their tendency to operate on catch-as-catch-can principles. They have yet to prove the wisdom of erecting critical superstructures upon escalators. Running the gamut of literary history's critical positions once a decade or oftener does not make for viability or usefulness. During those intervals when they are lying critically fallow, not at all sure just what it is they actually do believe, they are very impatient of absolutes and not overly flexible philosophies of criticism. Graphs of their critical courses over a very limited period of years bear about the same relation to a consistent attitude toward life and literature that "doodling" does to portrait painting.

In 1925, Edmund Wilson (if we seem unduly harsh on Edmund Wilson, it is because of our belief in his integrity, because of our high regard for his natural critical gifts, and because of his obvious intellectual superiority to so many of his better-known contemporaries) chided Upton Sinclair for insisting that all really serious American novelists should write novels like those of Upton Sinclair; in 1930, Wilson chided Thornton Wilder for his failure to write novels like those of John Dos Passos or Edward Dahlberg; and early in 1937 he chided literary intellectuals for thinking that a book reviewer "ought to caricature a good novel by Hemingway or Wilder and glorify an indifferent one about a textile strike."

If our literary intellectuals were a little more trustworthy, a little more capable of straight, sustained thought, a little less inclined to follow fashions of the hour or the five-year period, a

little less given to being smarty, clever and supercilious, they might perform an immediate, week-by-week service to American literature. And given time, sense and courage, they might effect radical, salutary changes in America's so-called intellectual climate. But judging them by present performance, they merely add to the country's literary and intellectual problems. They are unwilling to think for their ideas; do battle for critical and intellectual principles that deep down in their hearts they know to be sound and enduring. They are fighting ready to turn literary drift and sensationalism into desiderata. They are all for making literature a battering ram for social, political and economic systems that would by definition (and current example) make the creation of literature impossible and the practise of literary criticism illegal.

Most of them are dead-set, apparently, on being modishly vital, modishly contemporary,

modishly ideological, small and conceited and cliquish to the end. They might as well be told beforehand that after they have passed from their little decades of publicity and acclaim, the waters will close over them forever. If there are any runs in their careers that need mending, they will be wise to attend to such chores themselves. Critics and researchers of the future—outside of routine Ph.D. circles, anyway—will not bother about them.

If they have failed dismally to secure for themselves places of authority and trust in the intellectual life of this country, they can say with truth, if not in honest pride, that they at least have had contemporary American literature very much to themselves. That is at once their consolation for not yet having had the intellectual guidance of the country handed over to them, and the country's excuse for not yet having done so.

WASHINGTON PERSPECTIVE

By ELMER MURPHY

THE NATIONAL capital has at least one virtue—it never lacks variety. Before today's controversies are settled, new and different controversies appear on tomorrow's horizon. Before one issue has been fought out, another issue is joined. Old problems are constantly turning up in new clothes.

The scene has not changed very much but it is appearing in new perspective. Congress is wrestling with the same old questions: what is to be done about agriculture, about employment and relief, about the regulation of business and employment, about budget-balancing? But they are no longer isolated questions standing on their own feet. Experience is awakening legislators to the realization that they cannot be dealt with separately. No sooner is something apparently settled in one place than something is unsettled somewhere else.

About the time Congress is putting the finishing touches on the job of getting agriculture on a solid footing, it discovers that industry is becoming shaky. If it undertakes to raise wages and taxes, prices begin to rise with them and consumption goes down. If it clamps down on investment, it pinches production. The more it levies upon the national income, the less national income there is to levy upon. It is in much the same predicament as a man trying to smooth a feather bed. If he presses it down in one corner, it bulges in another.

Congress, then, at the outset of its regular session may be looking at the same old problems but

it is looking at them in a new way. It has discovered that they are tied together, more or less, with the same string. One cannot be pulled out and settled by itself without adding new complications to the others. Wages cannot be divorced from investment and employment and profit. Prospering farms draw their sustenance from the same root stock as profitable factories. One segment of productive enterprise cannot be coddled by giving another a black eye.

This is not as discouraging as it might sound. It means, simply, that Congress is more disposed to approach its legislative tasks not from the viewpoint of a particular group or class, but from the viewpoint of the people as a whole; not from the viewpoint of a section or region, but from the viewpoint of the nation. The constitutional phrase—"the general welfare"—is beginning to mean more than a broad statement of political principle. It is the tie that binds together the diverse interests which Congress has been attempting to serve separately. To use Secretary Wallace's figure of speech, the scramble for a bigger piece of the pie is abating and Congress is becoming more concerned over making a bigger pie.

This does not mean that the legislative blocs have been dismantled. Labor, industry, finance all have their axes to grind but they are apparently beginning to realize more definitely that they must all use the same grindstone. The point is that the special interests are taking cognizance of the fact that they cannot get what they want by ignoring the general interest. Consequently

it is probable that less will be heard of the point-by-point programs for the rehabilitation of this or that branch of productive activity and more will be heard of point-by-point programs to rehabilitate productive activity.

The bloc system or method has not protected the country against depression or recession. It does not appear as the bloc system, but, rather, as class or group legislation. None the less they are the same thing. Local or regional or class interests remain, and they will have their place in congressional deliberations, but the idea seems to be growing that they must be subordinated to the "general welfare." Localities or particular classes cannot draw upon government bounty, if there is no bounty to draw upon. Largess cannot be distributed indefinitely from an exhausted treasury. Agriculture cannot thrive when industry is at a standstill. The blocs are almost solely concerned with getting a larger piece of pie for their constituencies but they do not make a larger pie.

Sensing this change the old-school politicians are taking heart. One hears more of party alignments. National issues are cropping up. Platforms seem to be coming back. No one knows the lines along which party organizations will be arrayed. No one knows what the planks of the platforms may be. But the need of focusing public attention on the national aspect of the problems confronting us, of taking them out of their class or sectional setting, is becoming more apparent, and the obvious method is the national party system.

The changing congressional attitude toward business reflects the trend. Most of the problems with which Congress will have to deal hinges upon it. Regardless of what one may think of wage and hour legislation, relief, slum clearance, housing and what not, the indispensable factor to be taken into account is the maintenance of business vitality. Without it government cannot loan money or pay its bills or build houses and electric plants. If social security is to be advanced and wages are to be raised, the United States must be a going concern.

Business—productive enterprise—is not a class or group or regional affair. It includes or affects all classes. Slums and sweatshops and farm tenants and exploited labor may be particularly painful boils on the national anatomy, but the one essential step in curing them is not to cut them out but to build up the national vitality to resist the infection. In that sense Congress is showing a disposition to deal with ailments as well as with local symptoms. The special pleader finds the legislative audience a little less friendly than before. His plans for reform are scrutinized a little more carefully in the light of national advancement. The member of Congress is more inclined to ask not only what he proposes to do for

himself and his followers but also what he may do to others.

Business, then, is one of the national issues already beginning to cast a shadow on the congressional horizon. Security, relief, unemployment, taxation, budget-balancing, however important they may be in themselves, appear as phases of the larger problem of getting business fully under way, of getting the productive machinery going under full steam.

On this point there is no great disparity of opinion. The newest of the New Dealers and the oldest of the Old agree that the stimulation of business enterprise is the basic ingredient of any remedy for our national ills, but they have decidedly different opinions about how it is to be stimulated. Here the issue lies. No one sponsors the idea that business—the American business system—should be thrown overboard and that we should substitute for it some other system, as has been done in Fascist and Communist countries. Congress is still tied to a democratic economy although its members might, and do, have conflicting notions of what a democratic economy is. Mr. Ickes and Mr. Jackson do not seem to be able to reconcile their notion of it with large corporations and the managers of some of the large corporations do not seem to be able to reconcile their notions of it with governmental restraints, but they insist that they are all heading in the same direction, by different paths.

The change lies in the fact that the disagreement is not over helping or hurting the farmer or helping or hurting the investor or the consumer, but over helping or hurting business, which includes farmer, worker, investor and consumer. In other words, it is a national issue, not a class issue.

It is a step forward. Inevitably, in a country with a dual system of government, such as the United States, local interests clash with national interests. Public attention veers from one to the other. The long period during which national interests were supreme came to an end with the progressive movement, which championed local or class interests. With the fall of the Aldrich-Cannon régime it achieved its greatest victory. The New Deal continued that policy. The effect, in Congress was the rise of the bloc system, which represented class or sectional interests, and the disintegration of the system of national party control.

Now the pendulum seems to be about to swing back. The national viewpoint is beginning to contend with the particular or class viewpoint. No one can predict what the outcome will be, but the change belies the reiterated assertion that democracy is not competent to deal with national affairs and that, therefore, rigid political authoritarianism is the only way out.

THE FINGERS OF LEVIATHAN

By CARL J. FRIEDRICH

THOMAS HOBBS, when writing his famous and highly controversial treatise "Leviathan," in 1652, gave much thought to questions such as sovereignty, the status of the individual in the commonwealth, and the relation between Church and State. With regard to all of these questions Hobbes's views have been violently fought, argued over, or accepted, and developed. But rarely was the question asked as to what the philosopher of Malmesbury failed to consider. Yet perhaps the most curious aspect of Hobbes's political speculation is the fact that this presumed exponent of state absolutism never entered to any extent into the question of how his Leviathan might have to be instrumented in order to work. The great and absolute sovereign whose logical necessity Hobbes attempts to prove remains suspended in the air. Much like present-day Fascists, Hobbes seems to say, "Give him the power, and forget about the rest."

Yet, during the very lifetime of Hobbes the modern governments in many lands were primarily occupied with precisely this problem of how to provide administrative arms for the great Leviathan in the making. Since that time an extraordinary development has seen the establishment of huge bureaucratic machines, employing hundreds of thousands of men and women, until at long last it seems that we have come upon a time when every second person in the land will be a government official. It is misleading to take too formal a view of the situation. Many people are imperceptibly drifting into a position of administrative dependence.

Railroads are today being run under stricter injunctions than most government offices were in the days of Thomas Hobbes—days when men would "administer" the chores of their colonial offices by proxy and then live cheerfully on the proceeds—in London! But not only public utilities are thus imperceptibly drifting into officialdom. Surely the American farmer is rapidly becoming bureaucratized. Sowing limited crops according to government instructions, fertilizing his fields under official supervision, planting trees as the foresters tell him to—this may not as yet be the completed reality, but it surely is the ideal pattern in the light of which present farm policy is evolving. You cannot be both secure and independent. The price of freedom is not only eternal vigilance, but also constant insecurity.

As the instrumentation of the modern Leviathan progresses, the problem of the officials, with which political philosophers have been so little

concerned, is coming into the foreground of attention of all students of political life. It is being vigorously denounced as bureaucracy by some, and tacitly accepted as a necessary evil by others. But whatever one's philosophical point of view, it is impractical to fly in the face of overwhelming evidence. Hence the American people today realize the enormous importance of government personnel and the need for speedy improvement. Unlike other countries America has, as a heritage from the pioneer land she once was, a nonchalant tradition of patronage. For many decades the basis for much political patronage has been narrowing, first in the federal government, later in the cities and states. Now even Tammany is breaking up under the hammer-blows of new forces the old-timers cannot comprehend.

As this movement away from patronage has gained momentum, the attention of more and more people has been turned to the more positive and constructive tasks of building a government service equipped for the mounting responsibilities. Thus, preparation for the government service has at last come into the foreground of attention, not only of the public, but of educational institutions as well. From small beginnings, such as the Institute for Public Administration in New York and the School of Citizenship and Public Affairs in Syracuse, there has gradually evolved a general belief that to get young men and women well prepared for the service of the public through its government is perhaps the most noble and important task of higher education.

Everywhere within the last few years courses have sprung up which devote themselves to this work. Harvard, through the establishment of the Graduate School of Public Administration, has given new impetus to the general interest, though actually Harvard, through its renowned graduate schools in many fields, notably law, has for decades contributed a substantial share to the training of government officials. It is gradually being discovered that what we need is not a lot of new instruction, but rather a more effective coordination of existing opportunities in the light of the needs of the government.

It is truly extraordinary how the educated youth of the land has responded to this situation. When, about three years ago, the United States Civil Service Commission undertook to clear the deck for the entrance of a goodly number of recent college graduates, it set up a special examination for "assistant civil service examiner." Not that the Commission intended to have a lot of

such examiners; it was merely a roundabout way of getting a list of able young college graduates who might be recommended whenever a government department was looking for that kind of person. The response was enormous—about 26,000 applications for this examination were received and 22,000 examinations held. Literally hundreds of these have since been taken into the government employ. A similar experiment more recently conducted has had the same results. When, at the suggestion of certain technical agencies such as the Central Statistical Board, the United States Civil Service Commission decided to hold an examination for what were styled Social Science Analysts it was again overwhelmed by thousands of applications. This avalanche is perhaps even more significant because such analysts are people with at least some graduate work in the social sciences: economics, political science and sociology.

It might be argued that these figures are the result of the depression; that most of these people would much rather not be connected with the government. It is hard to be sure about such trends; but the large increase in college students majoring in government makes me inclined to think that there has taken place a very considerable increase in interest in it among younger people in this country. Certainly the atmosphere at Harvard seems different in this respect than it was ten years ago.

And yet it must be admitted that much of this new enthusiasm is ill-directed. Both faculty and students are not as yet clearly aware of what is needed as preparation for the government service. Nor can they be blamed too much. The government services themselves are groping toward new conceptions. Above all else looms the problem of providing an adequate career that is a distinct and generally accepted process of advancement. This career problem is undoubtedly the thorniest question, and no one but the American people, the voters through their collective voice of Congress and the President can indicate the solution. The voters are for the civil service: 88 percent of the people favor it, a nation-wide poll conducted by Dr. Gallup's Institute of Public Opinion showed. Now the main question is: will we make such a system work? That is why so much importance attaches to the Report of the Commission of Inquiry for Public Service Personnel, entitled "Toward a Career Service." That is why the recent inquiry of the League of Women Voters, showing the overwhelming sentiment in favor of an adequate career throughout the length and breadth of the service is so significant.

But to say that the establishment of careers is the essential first step does not tell us how to do it. The difficulties lie in the fact that in a democracy the setting up of a privileged and superior

caste is out. It is natural for people to look with nostalgia toward the distant green meadows of the English or French civil service. At closer range these systems, with all their advantages, would reveal features which are not suited to this country. There is no question but that we must work out our problem all by ourselves. Nor will we find the answer to these questions by repeating the stereotyped insistence upon merit. Merit is a beautiful word; but it puts the question rather than answers it. For the problem of a career service can be stated thus: Who merits advancement? How shall it be determined who shall go forward and who shall stay behind? This question stares us all in the face, the educator just as much as the official, Congress, and the public at large.

The President's Committee has recommended a single Civil Service Administrator directly under the President. But this proposal has already aroused a great deal of opposition. It is feared that such a politically dependent person would become an instrument for reestablishing the patronage system. While this may be an exaggerated fear, it is probably a healthy sign that it should crop up. At any rate, the career problem is not a one-man job. It is my own feeling that we will get farthest by finding out how men and women who today are recognized as first-class public servants rose to their present positions. In making such studies we should discover both what qualities are wanted in an American official, and what background is helpful in producing them.

Such studies are at present being carried on. They point in the direction of the social sciences and the law as the real mainstay of training for the government service. As we go forward with the idea of fostering the best tendencies that have crystallized within the existing pattern of American government, it is increasingly possible to project such tendencies onto a theoretical screen for the construction of what might become an ideal type. At present the American people have only a vague conception of a good public servant. Too long has he been the object of derision and contempt. While the preacher, the teacher, the engineer and the doctor live in the popular imagination, the official is as yet a dim figure. Perhaps some novelist will have to get hold of him as a theme.

This is the problem of the fingers of Leviathan. The body is there, and the head (and one hopes the brain). There are fingers, too, but they are as yet lacking that unique touch which reveals the master. If the forces of nature and our environment are the instrument upon which Leviathan is to play, sound training, with plenty of scales, will be the order of the day for some time to come, if there is ever going to be a really satisfactory and harmonious performance.

PRINCIPLE VERSUS PANIC

By EMMANUELA POLIMENI

SINCE the Scriptures were written for our instruction, it is as well that we should go to them to seek for that true wisdom without which all human devices fail.

According to Proverbs, xiv, 34, "Justice exalteth a nation: but sin maketh nations miserable." The "justice that exalteth a nation" has a divine origin, and it is where this divine origin is ignored or denied that sin and its attendant evils are bound to be rampant. This fundamental truth has recently been emphasized by Father H. Gigon in his "Thunder over Europe,"¹ a small book, which may well be termed the ideal first book for the sociological student.

In a concise form, with no attempt at rhetoric, Father Gigon defines and analyzes the various ideologies which today are holding nefarious sway over Western Europe. Their inherent fallacies are lucidly depicted, and the issues at stake pointed out in such a way that any reader could not but benefit from the perusal of such a manual.

It is but natural that Father Gigon, who is a native of Switzerland, should describe in some detail the Swiss democratic idea, and its historical background. He wishes to illustrate how the only true safeguard of freedom is belief in a Divine Law-Giver, Who alone is the source of authority, and how the dignity of obedience can only be recognized where there is conscious service of that authority. A true democracy demands also a personal share in the responsibilities of government and it is in proportion as the sense of personal responsibility slackens that we witness the decline of democracy.

The doctrine of the moral quality of numbers, the belief that something "divine is mystically generated when a mob shouts in unison" is attacked and refuted. Father Gigon sees in both Bolshevism and Fascism a reaction against the neo-democratic ideas that during the last century have been let loose in Europe. The much vaunted equality and liberty have become mere catchwords without foundation. There is no such thing as a natural equality "spreading itself over the world like sand over a desert." And even were such natural equality to exist, we should still in a fallen world catch the echoes of this sentence of Proudhon: "We shall all be brothers if you so insist, provided that I be the elder brother and you the younger." As for liberty—once disassociated from the Eternal Law it can only become unbridled self-interest or license. God has joined law and liberty together and man puts them asunder at his own peril.

The Hegelian dialectic of history applied to the economic development of society permeates the whole of Bolshevik philosophy, and it is particularly in the over-emphasis laid on the influence of matter at the expense of spirit that the great Communist error lies. We know that social reform is not the final beatitude of man and that his soul can never be satisfied with a this-world level.

¹ *Thunder over Europe*, by H. Gigon, Ph.D. London: Sands and Company. 3/6.

No attempt to translate the millenium from eternity to time could succeed. This is not to say that the black spots of destitution and misery which everywhere stain our civilization should not be a major concern with every true follower of Christ, but no finite good can be offered as being an infinite one. Herein lies the deception of Bolshevism, so that in the end we are faced with an inverted theocracy: the theocracy of Satan.

The similarities of and the differences between Bolshevism and Fascism are dealt with in a further chapter of Father Gigon's book, as is also the contradiction between the theory of the corporate state and its actual practise. Nazism is also ably discussed.

In the final chapter of "Thunder over Europe" the Church's teaching regarding the rights and duties of the State is clearly laid down. Nothing is of greater importance for the Catholic citizen than definite knowledge concerning these vital points. The Church we know is the conscience of the civil order and not a superior political society. We are grateful to Father Gigon for having again emphasized that the sphere of the State is the material and temporal welfare of its citizens; here it has direct and immediate power. Since, however, the supernatural order has a higher end in view, it stands to reason that this higher end gives it its superiority over the civil order. Church and State are not to be set in opposition one to the other. It is the widespread ignorance concerning the respective spheres of action of both Church and State that is responsible for so much confused thought on the subject. Several remarks concerning the guilds and associations so dear to the heart of the Holy Father make interesting reading, and the necessary freedom and autonomy of such associations are stressed.

The differentiation between such terms as race, nation, state, the distinction between politics and economics, all find a place in this excellent social handbook. The principles of a "true order" have once more been placed before us. It is now left to the Catholic laity to work them out in their application to the concrete situations of the present day. Having seen to it that our premises are correct, we know that our conclusions cannot be illusory.

Apostolic Lines

Wherever strong men grieve and sicken,
Lean with lone hunger, hot with thirst,
With their sole illness I am stricken,
With their disaster I am cursed.

I cannot pass a beggar reaching
His pathetic hands for alms;
I hear my voice with his beseeching
Pennies for my empty palms.

No man can dwell apart, alone,
Remote from his humanity.
One fundamental fact is known:
Whoever serves his fellow, he
Performs his services for me.

CARL JOHN BOSTELMANN.

METAPHYSICS FOR CRITICS

By ARTHUR J. McINERNEY

WITH tragic trueness did Saint Thomas write: "A slight error in the beginning is a great one in the end." (For the purpose of this paper one might pun on the word, "end.") Fearful mistakes are being made in our day precisely as Saint Thomas said would be made and precisely for the reason he gave—an error in fundamentals, or more specifically, in metaphysical thinking; if not in perverting thought itself. One of his works, "De Ente et Essentia" ("On Being and Essence"), can even yet best convey the only sufficient reason for reality, for the possibility of creation, for the intrinsic difference between the Infinite and the finite. He went to the heart of the age-old problem of the one or the many, and by additions and subtractions he unfolded the solution, which has yet to be improved upon.

To solve this problem he showed that the concept of logical or intentional essences of things as conceived by the Mind of God (our manner of speech) is one thing; but that a statement that there is in God a real potency to become or to be the being of these things is another—and deadly. The first concept in no way detracts from God's infinite perfection. It enhances (again, our way of speaking) and helps reveal something of His infinite personality. Wherein a real potency would limit (and thereby destroy God) and would lead to pantheism. As is evident, the difference is infinite.

Just that tremendous expression and clarification of thought is more than sufficient to justify the worth of "De Ente et Essentia" forever. Yet this work goes far beyond this one idea and draws out the momentous relations between the divine mental conception of the essences of things and their real existence as created things; and the relations these things have to God. For by implication these relationships must naturally involve wider and wider fields of thought—purpose or finality, causality, morality, religion—thoughts that are perplexing men of our day who are trying to think, and who do not seem to realize that all of these rest on basic metaphysical elements.

To illustrate: Had Saint Thomas's fundamental concepts and their implications been the yard-stick of a New York *Times* book-reviewer, Mr. Henry Hazlitt, he would not have made the grave errors in judgment he was guilty of when he criticized an equally erroneous book by a recognized modern thinker, Mr. Aldous Huxley. This review was a front-page feature of the book review section of December 12, 1937.

After showing that Mr. Huxley's new book, "Ends and Means," rests on a fundamental premise—that the end cannot justify the means, for the simple reason that the means employed inevitably determine the nature of the ends produced (the specious reasoning is left unchallenged, for reasons that should unfold from what is to be said)—Mr. Hazlitt elaborates on the details of this premise and then goes on to say:

"I think Mr. Huxley is confused also in his metaphysics. He attacks the philosophy which maintains that

the universe as a whole is without meaning or value. The world, he insists, has meaning, has value. In all this Mr. Huxley seems to me to be the victim of an even greater confusion of thought than those whose views he is attacking. The concepts of 'meaning' and 'value' (as well as those of 'meaninglessness' and 'valuelessness') are anthropopsychic concepts which cannot be applied to the universe as a whole. A thing 'means' what it 'expresses,' what it 'signifies,' what it symbolizes, what it 'stands for.' But the universe as a whole cannot stand for or express anything more or less than itself. It does not 'mean' anything absolutely, but only to us. Similarly, 'value' is a relative term which implies a valuer. The universe has value to whom? If Mr. Huxley means to mankind, then again he is viewing the universe anthropocentrically. There would be no harm in this if Mr. Huxley recognized clearly that that is what he is doing, and did not attempt to attribute to the universe per se a quality which it has only in relation to a species of two-legged animals on one minor planet."

And Mr. Hazlitt ends his review on a triumphant note of man's self-sufficiency: "Some one, in any case, should reassure Mr. Huxley that he does not really need the dubious metaphysics by which he supports his ethical beliefs. What is sound in those beliefs can stand on its own feet: it can be justified pragmatically and on eudemonistic grounds. Life can have whatever meaning and dignity men choose to give it."

Who has the more dubious metaphysics, the reviewed or the reviewer! Both make a fearful mistake in a very fundamental, metaphysical concept, that of end or purpose. Not knowing that concept how dare they say that this is a means, this is an end! For unless an end is known there is absolutely no reason for conceiving of such a thing as a means. It is only such because of an end. Mr. Huxley at least is striving to see an end, even though he does look at it backward. At least he senses or "intuits" its existence and partly knows its demands; but Mr. Hazlitt dogmatically proposes a profound error—the subjectiveness of end, or each man to his own choice regardless of the nature of things—and uses this gross error as a standard of judgment not only for himself but for millions who may read his review and are less capable of judging.

The same book, "Ends and Means" (though perhaps relatively unimportant in itself, its review and criticism is vitally important), was reviewed the same week in *THE COMMONWEAL* (December 17). The reviewer was able to indicate that the book was erroneous not only in the thought process and expression but also in the interpretation of some of its sources of thought. To be able to do this accurately he had to have a grasp of metaphysical concepts such as God, the human will, personality, mystical experience and its object, the traditional proofs for the existence of God. These are concepts involving a degree of abstraction that few can attain without long, careful training or rare skill. For he must not only know that a concept is true but why it is true and why, as a consequence, others are false. The tremendous task of the critic of judging and comparing rests on the funda-

mental norms of that supreme degree of science, which for the lack of a better name is called metaphysics. (Others, because it is so all-embracing, have called it the *scientia innominata*.) It contains in a supreme manner the principles by which all reality can be known to the human mind.

Saint Thomas's "De Ente et Essentia" was that science's keynote address, and the principles therein proposed are that science's keystone, binding rational thought and rational criticism. Yet many Catholic thinkers and critics seem to sit back unconcernedly and meditate the great truths, which could save not only the millions of Sunday Supplement readers but many times that number were those truths attractively and clearly set forth. It requires intense work and thought to bring such metaphysical doctrine within the ken of less highly trained minds. Yet that doctrine is so fundamental, so universal, that had Mr. Hazlitt but a glimmering of it he could not have made the terrifying mistakes that are patent in what has been quoted. He would have grasped, at least vaguely, something of the prime notions of the relations of creatures to God, of things to man, of man to man; or in a word the true notion of end or purpose: what it is, why it is, how it must be viewed and expressed. Then would this "species of a two-legged animal on one minor planet" take on a significance surpassing even that of the universe. He has an infinite value and Valuer.

She Is Not Sorrow

The mouth of sorrow is the mouth of rapture;
I bend my head to her alluring kiss.
Where amid earth's luxuriance could one capture
Wonder as in a flower-face like this?

More than the heart's blithe residence of love
Her fragrant presence is my heart and home,
Sweeter than amber ecstasies that move
Slowly from beauty's broken honeycomb

Are the rich wines in her dark cellars stored.
Fairer than light upon the crystal city
Of triumph is her tenderness outpoured
On him who walks the highroad of her pity.

Her way is wisdom: to the far enchanted
Unending valley that will claim us soon.
She walks those fields where the first seed was planted
That grew the lonely blossom of the moon,

She sails those glistening waters of blue space
Where silver fish swim in an unseen mesh.
Under her rule alone man walks in grace,
The spirit free of the tormenting flesh.

She is not sorrow. Though the heart be riven
Peace shall succeed her ministry of flame,
And in beatitude she shall be given
A new white counter and a secret name.

JESSICA POWERS.

Communications

THE GEORGIAN PLAN

Oshkosh, Wis.

TO the Editor: A request or suggestion came to me to make certain contributions intended to promote Catholic interests. I replied that the most important problem before our people today is the problem of unemployment, and that my contributions should go toward support of what seemed to me the most effective remedy to that end, that being, as I believe, the Georgian plan of public appropriation of ground rent. The next suggestion was to write a statement of how that plan is calculated to remedy this major evil. Such a letter must be brief, and must omit many angles of the doctrine.

The Georgian proposal is based on facts that it has been said can be seen by anyone who will look around and is intelligent enough to observe: All human livelihood is produced from the earth by labor. The Creator intended all men to live on and from the earth. Assuming the Fatherhood of God and the brotherhood of man, as taught by the Church, all men have an equal right of access to the earth to produce a living for themselves and those whom God has made dependent upon them. This truth is additionally supported by our own fundamentals of government: "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." Can any reasonable being, especially a Catholic, deny the soundness of these propositions? Have we not an equal right to life? An equal right to live on the earth? Is it not a violation of natural right, of his birthright, that one man should take half, or any part, of another's crop, of his food, for the privilege of working land? Is that not purely human law, not God's law, but a violation thereof?

Henry George did not discover these truths, except as all thoughtful men from the beginning of civilization have discovered them, each for himself; nor does he make any such claim. I add another truth equally observable.

Land has a value varying from marginal land up to land worth millions of dollars an acre. That value is not made or created by the so-called owner, but by the presence and activities of population, of society. Such value is due to the fact that land will produce ground rent over and above the just reward of the labor applied to or upon it; and that value is measured by the varying amount of annual ground rent produced by different grades of land. These are facts of common observation. Further, the receiver of ground rent makes no return to society, for what he receives.

The specific Georgian proposition is that this ground rent be collected annually by the society that produces it and be paid into the public treasuries for public purposes. Now let us examine what we may assume would follow.

It is certain that land speculation would disappear, for no one would buy land except to use it. It is certain that the commercial value of land (not the use value)

would largely disappear, for no one, or only a few wealthy people, would care for land that brought him no rent. It is certain that the ground rent that might be collected into the public treasuries, now variously estimated at \$8,000,000,000 to \$15,000,000,000 annually, would pay all, or nearly all, governmental expenses and lift a crushing burden of taxation from capital and labor. And, most important, since men would not care to keep and pay rent for land they could not use, all unemployed men could have what the Negroes of the South were once supposed to be entitled to, "forty acres and a mule," and without doubt much more. There would be much land abandoned and relatively free for the use of any who desired to use it.

Not all the unemployed, and probably not half of them would go, or need to go, on farms; for those that did go would furnish employment to the others, just as is now the case. Not many more than one-third of the population now are on farms. The other two-thirds are supplied with a livelihood by the farmers, and in turn supply the farmers and themselves with finished products and services of various kinds. There were no unemployed in this country fifty or seventy-five years ago when men could obtain land for little more than the mere taking possession, and when a million or more emigrants were arriving annually. It should also be pointed out that if men can find the means of employing themselves they will not work for others for less than satisfactory wages. If men can make a home and a living on land they may not need labor unions to enforce just wages; scarcity of wage earners may do it. The proposed plans for purchase of small farms for sharecroppers in the South will fail, for it tends to increase land prices rather than reduce them. No remedy will succeed short of appropriating ground rent. Any proposal of purchase is a denial of the equal right of men to land.

I know there can be many questions asked and objections offered to this plan. But let me warn the objectors that they will only thresh old straw. There is no possible criticism or objection that has not been already offered a hundred or a thousand times. We have heard them all; and all have been met and answered, except possibly two. One is the selfishness of those who live in "The House of Have." The other is the widespread ignorance of the public as to what this is all about. However, there is one very famous attack upon the doctrine of Henry George written by the Duke of Argyll, a brilliant statesman and scholar, and published in the *Nineteenth Century*, a noted London magazine, in 1884, and answered by Henry George in a later number of the same magazine. Both are published in a volume of George's works entitled, "The Land Question." They will furnish an hour or two of really exciting reading. For those further interested the "Open Letter to Pope Leo XIII" is, I think, the best brief but comprehensive and simply written exposition of the subject. "Progress and Poverty" is a wonderful book, but somewhat heavy for most students.

I might add that it is not an easy task to undertake to say on a couple of pages what Henry George required 500 pages to say.

JOHN HARRINGTON.

WHY ARMAMENTS?

New York, N. Y.

TO the Editor: Reverend Joseph F. Thorning's article in your issue of January 14 deals with what is undoubtedly one of the central problems of civilization, the declining birth rate among the western nations. The appalling statistics he cites for England and Scandinavia clearly show that the well-spring of creative energy is drying up and that if the trend continues much longer, the whole scale of civilization will have to be reduced. Communities have always enjoyed definite increases in population just before a cultural era, or contemporaneously. Failing population has always accompanied or resulted in decadence.

But the introduction to Father Thorning's article, which I trust was largely for literary purposes, sets this great problem in a most unpleasant frame—of population as a military weapon. Advocates of birth control find that their best propaganda is based on exactly the points the introduction to this article brings up. The possibility of facing "the cannon and machine-gun nests" is a check and not an encouragement to the reproduction of mankind. An increasing population might better be desired to raise the level of civilization, to cultivate the earth with greater productivity and artistry, to worship God more sincerely, to love one another with greater charity, and to eliminate armaments and war from the center of national and international life.

BARRY WELLS.

NEW HORIZONS IN THE MISSIONS

New York, N. Y.

TO the Editor: I have been very pleased with the kind response made to the article on "New Horizons in the Missions," in *THE COMMONWEAL* for December 24, telling of the work of the new community, the Daughters of Mary, Health of the Sick.

I should like however to correct the statement about the numbers of the professed in the community. Statistics of a young community change so fast that the numbers of the professed are considerably greater than mentioned in the article and of course they will continue to increase as the Sisters finish their time of training.

In reply to many inquiries I wish to emphasize that not all the members of the community will be nurses or doctors, but that Catholic girls with the other qualifications for a religious vocation and with a high school education will be very welcome as postulants. Whatever they lack in professional training can readily be given them as members of the community.

REV. EDWARD F. GARESCHÉ, S.J.

EDITOR'S NOTE: Because of the continued demand for reprints of Blanche Jennings Thompson's article, "Parents and Paganism," which appeared in *THE COMMONWEAL* for November 19, we have found it necessary to print additional copies. We regret that in error we recently announced these reprints were 100 for \$.50. The price is fifty for \$1.00 as originally quoted.

Seven Days' Survey

The Church.—The National Center of the Fraternity of Christian Doctrine at Washington sponsored a special broadcast over the N.B.C. blue network, January 6, in observance of the feast of the Epiphany. The program included a message from the Apostolic Delegate to the Catholic children of the nation and their parents and teachers, a talk on the meaning of the feast and liturgical music rendered by the Friars of the Atonement and the boys' choir of St. Anthony's School. * * * Reverend Pierre Henry, O.M.I., who journeyed alone to a mission post near the magnetic North Pole three years ago, building a home and a chapel unaided, has won nearly all of the community of 100 Eskimos to the Faith. * * * The Most Reverend Giorgio Caruana, Apostolic Nuncio to Cuba, recently visited the El Rincon lazaret to administer confirmation to thirty-seven lepers who are being cared for by the Daughters of Charity. * * * Archbishop McNicholas of Cincinnati has forbidden any civic officials, whether appointed or elected, to be at the same time an officer of the Holy Name Society in any community in his archdiocese. * * * St. Ansgar's Scandinavian Catholic League is helping to promote the cause of Bishop Niels Steensen, renowned Danish anatomist and convert, who ended his days in his see in northwestern Germany. So great was the scientific renown of Bishop Steensen, the third centenary of whose birth is celebrated this month, that his body was taken to Florence and entombed in St. Lorenzo at the request of the Medici family. * * * Among the practises forbidden by Archbishop Glennon of St. Louis are the use of money games for cash or its equivalent at church benefits or the renting or use of parish halls for money games in all communities in the archdiocese.

The Nation.—The House of Representatives voted to grant the President veto power over individual items in appropriation bills. The proposer of the measure claimed it "will do more to help Congress and to help the President to aid economy than anything else that we could do." Any money saved by the exercise of the new power shall be impounded and returned to the Treasury. * * * Secretary Wallace told the Senate Committee on Unemployment that in farm regions "the demand for federal aid is being augmented daily by a variety of factors, notably an impending drought in certain areas, sagging farm prices, the rapid mechanization of agriculture and the industrial recession." * * * The budget message set total federal expenditures of the fiscal year 1939 at \$6,869,000,000, a decrease of \$539,000,000 from 1938 estimates. Revenues for 1939 were estimated at \$5,919,400,000, \$401,074,000 below the current year's figure. The deficit for 1939 was estimated at \$949,600,000, compared with one of \$1,088,100,000 for the current, 1938, fiscal year. National defense, the AAA and grants under the social security law and interest would be increased; while direct and work relief, the CCC, public works and veterans' pensions and

railway retirement outlays would be cut. * * * The Ludlow proposal to make the declaration of war depend on a national referendum was defeated in the House by a vote of 209 to 188. * * * The State Department announced that in February, after two years' effort, it would bring to a head negotiations leading to our most important reciprocal trade pact. At that time English and American representatives will meet both in London and Washington in an effort to sign an agreement.

The Wide World.—The Vargas government again repudiated Fascism and Nazism and halted the deportation of 800 Jews illegally in Brazil. * * * In a speech to the diplomatic corps, Chancellor Hitler asserted that "the German people with all its heart will prefer truly constructive peace works in the service of general progress to nation-annihilating conflict." * * * Russia's Supreme Soviet, elected under the new Constitution, convened for the first time in Moscow. The purge continued unabated. * * * Secretary of State Hull's refusal to recognize King Victor Emmanuel of Italy as Emperor of Ethiopia resulted in the suspension of Italo-American negotiations for a commercial treaty. * * * Foreign ministers of Austria, Italy and Hungary held conversations in Budapest. Austria and Hungary were reported opposed to an anti-Communist pact and withdrawal from the League of Nations. * * * Loyalist forces in Spain launched a new offensive in the La Muela de Teruel sector. Nationalist troops held their ground. * * * William E. Dodd, retiring United States Ambassador, asserted that war would be a logical outcome of the vast armament programs now in effect in the world and that, with nearly all nations of the world violating the treaties of 1919-1923, there was twice as much money being spent in preparing for another war as was spent in 1913.

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Security and Relief.—In his annual budget message to Congress, President Roosevelt expressed the administration's hope of holding spending for recovery and relief to approximately \$1,000,000,000. The House Appropriations Committee complied with Mr. Roosevelt's request for a cut of \$123,669,000 in the appropriation for CCC work. The largest increase over 1938 was for the Social Security Board with an increase of \$70,559,322. Of its total allotment in the bill, old-age assistance was increased \$82,000,000; unemployment compensation administration funds were also increased \$1,159,322. Aid to dependent children was cut \$9,600,000 and aid to the blind was decreased \$2,000,000. The committee asserted that these various increases and decreases took into consideration the unexpended balances available under certain of the items for 1938, in addition to the direct appropriations. The American Federation of Labor announced that the business recession has been responsible for an employment decline since September of more than 1,000,000 wage and

salaried workers. Arthur J. Altmeyer, chairman of the Social Security Board, informed the Senate Unemployment Committee that, even if there were some increase in unemployment during the current year, the unemployment trust funds of the various states would be adequate to cover all withdrawals. He explained that before the year was out probably \$225,000,000 would have been paid out in unemployment compensation benefits and that there was now about \$607,000,000 to the credit of the states in the insurance fund.

Armaments.—While the United States took steps to increase its naval strength in the immediate future, Soviet Russia, unable to have battleships constructed in this country, or to purchase guns, armor plate and fabricated parts here, is seeking to purchase machinery abroad which will enable her to commence capital-ship-building in Russia. Italy announced the largest construction program in her history. The program comprises two new 35,000-ton battleships, twelve 2,000-ton destroyer flotilla leaders and a considerable number of submarines. A press report indicated that the French Parliament will be asked to make appropriations for two more 35,000-ton battleships to meet the new Italian challenge. Central banking circles in Switzerland seem to be agreed that, although armament programs may give some temporary stimulus to business, they solve nothing in the political and economic field and lead only to eventual destruction.

Mexican Silver.—At a most critical time for the Cárdenas régime Eduardo Suarez, Secretary of Finance, announced that the United States had pegged the peso at 3.60 to the dollar by its stabilization fund, purchased 35,000,000 ounces of silver and would continue monthly silver purchases for another year. He asserted that the American purpose of the agreement was increased trade with Mexico. Señor Suarez denied that any agreement had been reached on the Mexican tariff, the oil company dispute or the confiscation of American property, but after a meeting with President Cárdenas ventured a willingness to consider the repeal of the 3-percent surtax on imports into Mexico and the hope that oil company wage and royalty disputes would be smoothed over to everyone's satisfaction. This was substantiated in the main by Secretary Morgenthau, who asserted that the silver purchase had for its object the maintenance of the world silver price and pointed out that our stabilization fund was not involved. On the other hand our purchases would tend to stabilize the peso. The revolution made few headlines during the week. One was the announcement of a new National Polytechnic Institute to be staffed by distinguished exiles from Germany, Spain and elsewhere, to provide wider educational opportunities for the proletariat and supply the nation with technical advisers to exploit her wealth of natural resources. Mentioned as a possible professor was José Ortega y Gasset, author of the "Revolt of the Masses."

Far East.—Both Japan and China have come to a decision on the future conduct of hostilities. Meeting for

the first time since 1914 the Japanese Imperial Council came to an undisclosed agreement on their immediate policy in Chinese territory. If the alternative of a declaration of war was chosen, the only remaining major Chinese ports—Amoy, Canton, Foochow and Swatow—would be occupied to cut off all available shipments of munitions except those successful in completing the long, vulnerable, overland journey from the Soviet Union, Burma or Indo-China. Formal warfare might also necessitate the withdrawal of all foreign troops and warships from Chinese areas and strengthen the Japanese claim to control the International Settlement at Shanghai. Such a course would entail the danger of grave complications with the Soviet Union and the western powers. It is said that Japan has not yet used her best troops. The other alternative is a consolidation of the territorial gains already won, supporting new Japanese-inspired governments in these districts and withdrawing recognition from Chiang Kai-shek, whose power in its isolation would "wither away." The departure of the generalissimo for the Lung-hai railway front in North China was interpreted as an indication of the rumored decision of the Chinese leaders to take the offensive on all fronts. There were reports that a force of 300,000 Chinese had taken the heavily fortified positions between the Tientsin-Pukow Railway and the Peiping-Hankow Railway, but they were discounted. The port of Tsingtao fell to Japanese naval forces without the firing of a shot. The American Federation of Labor announced the inauguration of a China Relief Fund. Secretary Cordell Hull defined the nation's Far Eastern policy as a part of our general policy of protecting our nationals everywhere and supporting the observance of orderly processes of international conduct.

American Empire.—The Philippines sent two representatives to Washington to present the desire of President Quezon and much of the Philippine governmental group for immediate independence, moving the position granted by the Tydings-McDuffie Act for 1946 up to next year. Before these envoys reached here, the President announced that the government was thoroughly agreed that the independence will not be moved ahead. A new method of accommodating the islands economically to independence was arranged, however, providing for a gradual imposition of the full American tariff against the Philippines, not reaching 100 percent until 1960. Meanwhile the new army of the Philippines—40,000 strong—was going through its first maneuvers. The 10,000 American soldiers stationed on the islands took part jointly, with airplanes and other paraphernalia. Thus the new army was tested and the present American power there was advertised. Since July, the army and navy at Manila has been "on alert," and there has been unusual military and naval activity also at the Canal and Hawaii. A commission is reporting to Congress this session on the advisability of making that "Gibraltar of the West" a state of the union. The heads of two of the three major political parties of Puerto Rico petitioned Washington for a liberalization of the Puerto Rico Organic Act and

for a plebiscite to determine whether the people want as their ultimate objective statehood or independence. Puerto Rico was tied up by a longshoremen's strike which dramatized the complete dependence of the island on continuous imports of food and partly worked raw materials and exports of sugar, coffee and finished cotton goods. January 10, with the strike a week old, eight Nationalists, including the president of the party, were sentenced to five years at Atlanta for attempting the assassination of a United States District Judge. At the same time an insular court sentenced four terrorists to four to ten years in jail for a bombing episode.

The Outstretched Hand.—The *Daily Worker* has been running dispatches to the effect that Pope Pius has counseled Catholics to accept the hand of friendship and collaboration proffered by the Communists. *Temps Présent* and the N.C.W.C. News Service quote the Holy Father at some length indicating the danger of misinterpreting his remarks. "Charity, charity," said Pope Pius to Cardinal Verdier of Paris, "that is the great need today; it might be said that men no longer know how to love one another. . . . Do not forget that Christ never turned away from those who appealed to Him with outstretched hands. . . . Yes, we must nobly, in a Christian manner, with an infinite charity, reply to those who appeal to us from afar: 'In the name of Christ Who loves you we greet you. But what do you desire of us? What do you expect of us? . . . Collaboration? Spirituality penetrates our action; materialism informs yours. And you repudiate that spiritual element which is for us the essence of the goodness of every action. Is it possible then to collaborate? . . . If this gesture of the outstretched hand expresses on your part a desire to know your Catholic brothers better in order to respect more deeply, together with the religion which inspires them, their convictions, their sentiments and their works, the Church will not refuse that work of enlightenment.'" Bishop Serrand of St. Briec quoted the Holy Father's words to several members of the French hierarchy, "This hand that is extended to us, can we take it? I would wish so: an outstretched hand is not to be rejected unless it be known to be to the detriment of truth. . . . There are confusions and obscurities in their language that must be dissipated. Therefore let us grasp their outstretched hand but for the purpose of drawing them toward the divine doctrine of Christ. And how shall we lead them to this doctrine? By expounding it to them? No, by living it in all its beneficence. . . . You will convert those who have been seduced by Communist doctrine in the measure that you show them that faith in Christ and love of Christ are the inspiration of devotion and beneficence; in the measure that you show them that nowhere else does one find a like source of charity."

Non-Catholic Religious Activities.—Plans for a national Methodist Student Movement, "to be a definite part of, and related to, the total church program of Christian education for Methodist young people," were made at the National Methodist Student Conference, in

session at St. Louis. A committee of fourteen was appointed. It includes three adult counselors and the secretaries of the boards of education of the Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant Churches. The student movement will thus be the first step toward amalgamation of the three Methodist bodies. Negroes, who enjoyed the same rights and privileges in the union student conference, are to enjoy the same fellowship in the new national Methodist student movement. * * * Both branches of the Greek Orthodox Church—Archbishop Sergei Krutisky, the acting Patriarch, and Patriarch Vitaly of the Living Church, which split with the regular Church early in the revolution—have been denounced in the revived anti-religious campaign in Russia. They are charged with a series of crimes varying from terrorist plots against Soviet leaders and espionage for foreign powers to gross moral corruption. Increasing official pressure on religions has been evident for some time in the closing of more churches, and in the past year the official press has berated different Communist organizations for slackness against religion. The accusations would seem to indicate that religion in Russia has greater vitality than the Bolsheviks realized. * * * The New Haven Labor College, a project designed by the National Religion and Labor Foundation to give education aid to Connecticut workers, opened January 12 in Linsley Hall, Yale University. Classes will be held weekly on Wednesday nights until March 16 under the direction of Yale professors and authorities on labor problems. The college is being sponsored by the New Haven Council of Churches and the Central Labor Council, in addition to the Religion and Labor Foundation.

Shipping.—The Maritime Commission announced that it had come to long-term subsidy agreements with seven steamship companies, calling for the immediate construction of 20 vessels and preparation of plans for 23 more. Chairman Kennedy was at the same time negotiating with an eighth company which was expected to build 9 or 10 cargo and passenger ships. The cost of construction of these vessels was estimated at \$110,000,000. The commission has also called for bids on its own account for 12 cargo vessels to cost from \$18,000,000 to \$23,000,000, and has agreed with the Standard Oil Company of New Jersey to aid in building 12 high-speed tankers at a cost of \$37,500,000, of which the government will furnish \$10,500,000 to cover the cost of extra speed necessary to make them suitable for use with the navy. The subsidies to the seven companies will amount to \$7,359,000 a year and will extend from 1 to 12 years. Fifty-seven percent will go for subsistence and wages of operating personnel. The gross building program through these negotiations was estimated at \$185,000,000. Before present negotiations are over, 63 new ships may be provided for. According to the report of the commission handed in during the special session, the United States is fourth in foreign trade tonnage and fifth in respect to the speed of ships. In modern tonnage in operation it ranks eighth. Eighty-eight percent of the number and 83 percent of the gross tonnage of our foreign trade ves-

sels will be obsolete by 1942, and of these, 61 ships are already over-age.

Income and Expenditures.—The Bureau of Labor Statistics shows that current living expenses of Chicago's non-relief native white families in 1935-1936 were greater than current net income for a majority of all families with total incomes less than \$1,000. The three essentials of living—food, housing and clothing—absorbed more than 80 percent of the expenditures of wage earner and clerical families with incomes of less than \$1,000. By contrast, business and professional families with incomes between \$5,000 and \$10,000 had slightly over 45 percent available for the less essential items of family expense. About one out of ten Chicago wage earner and clerical worker families with incomes of \$500 to \$1,000 owned autos. One percent of them bought a car in 1935-1936. At all income levels under \$10,000 some families found it necessary to draw on savings or to increase liabilities in order to meet current expenses. Nearly two-thirds of the wage earner and clerical families with incomes of \$500 to \$1,000 found the costs of living in excess of income. At the \$2,500 to \$3,000 income level about 25 percent of all families reported net deficits, while among business and professional families with incomes of \$5,000 or more, about 4 percent incurred obligations in excess of income. On the income side of the ledger President Roosevelt said, "We have raised the nation's income from \$38,000,000,000 in the year 1932 to about \$68,000,000,000 in the year 1937. Our goal, our objective, is to raise it to \$90,000,000,000 or \$100,000,000,000." Experts analyzing that figure declared it would mean a 10-percent price rise and a standard of living somewhat higher than that of 1929, unemployment reduced to about 3,000,000, and production about 20 percent higher than 1929. As reported by the Department of Labor, one-half of the native white families in New York City, including incomes of both husband and wife, received less than \$1,814 during the year 1935-1936. Families which received relief at some time during the year together with those which had incomes under \$1,000 formed nearly one-fourth of the total population. Fifty percent of the city's Negro families, with incomes of both husband and wife included, received under \$874 during the same period.

Labor.—David Dubinsky, president of the International Ladies Garment Workers Union, third largest C.I.O. affiliate, reported to a special meeting of the executive boards of the union's locals that the C.I.O. was responsible for the abrupt termination of peace negotiations with the A.F.L. He differed directly and sharply with John L. Lewis and other C.I.O. spokesmen in his picture of the situation and demanded resumption of peace talks. He assailed the rôle of Communists in the labor movement and in the C.I.O. and he warned that "the labor movement is not the property of any individual or group." He asserted that the A.F.L. had made vital concessions on the issue of industrial unionism and the curbing of the power of the executive council. "When

there is a chance to make an honorable peace, let us have it." * * * The President in his message to Congress and in newspaper interviews used the Pacific Northwest as the horrible example of interlabor warfare that injures the nation and of abuse of power in labor ranks. As the C.I.O.-A.F.L. dispute entered its fifth month with no end in sight, a movement gathered momentum in Oregon, especially supported by farmers, to circulate initiative petitions calling for registration of labor organizations. If it gets to a referendum, which appeared probable, it would be the first time the electorate in the country has been able to give its opinion on the incorporation of labor unions. Senator Steiwer of Oregon and the governor of the state were trying to show that the A.F.L. embargo on lumber produced by the C.I.O. violated the anti-trust laws.

Steel.—A pamphlet recently issued by the Public Affairs Committee revealed that it is not at all certain that the present system of unfettered private initiative in the steel industry is in the best interest of the nation as a whole. But neither is it clear which, if any, of the alternatives to private enterprise—government control, government competition, or government ownership—would provide the most satisfactory solution to the problems of the industry. The recommendation is made that a federal, impartial and non-political fact-finding commission be established, staffed by men qualified by economic, statistical, accounting and engineering training and versed in the complexities of the industry; that it be vested with authority to collect the type of information required; and that it be charged with the responsibility of preparing a report to Congress with detailed recommendations concerning an effective public policy toward the steel industry. Meanwhile, the industry might well consider the public policy implicit in industrial relations. Liberty of self-expression is precious and freedom to associate one's self with one's fellows for the purpose of serving mutual interests is so elemental in a democracy that it can scarcely be debated. An industry which must, in effect, ask the government to tolerate a pricing system which is contrary to the long-established legal policies of the country is in no position to deny to its workers the elemental liberties of self-expression and self-organization. Sooner or later the steel industry will need friends at court, and provision for a measure of labor democracy among its workers would seem to be the part of industrial statesmanship.

Tests.—Another state has joined those which compel their drivers to have their cars pass a mechanical test for fitness. In New Jersey on January 10, thousands of automobiles went through the twenty-eight inspection stations. As yet no official figures are available, but it appears that considerably more than 50 percent of the cars submitted were rejected, principally because of faulty headlights. Under the state-enacted plan cars will be inspected semi-annually at a fee of \$.50 for each test. Failure to present a car after notification or failure to have a rejected machine repaired within seven days after the test, makes the owner liable to a penalty of \$100, with a fine of \$200 and thirty days for continued defiance.

The Play and Screen

Time and the Conways

MR. J. B. PRIESTLEY is primarily a novelist, but of late he has been having his fling at the theatre with more or less success, with more success in his native land than here. In America we like his novels, but we are yet to be shown that the theatre is a place for his talents. In one play and one alone he has thus far succeeded in pleasing us, for "Dangerous Corner" has its theatrical merits; the rest of his plays have interesting ideas and characterizations, and sometimes interesting scenes, but somehow they do not add up to a dramatic unity. Mr. Priestley is at least a minor master of the modern three-decker novel, but his method, discursive and detailed, finds in the theatre a field the exact opposite to that in which he has been accustomed to roam at will. Accustomed to give his readers a week or two to get through his novels, he must deal with his audiences in a bare two hours. He must pack a chapter into a page of script, a page of manuscript into a sentence. This he seems unwilling or unable to do, with the result that his plays are discursive and often trivial in execution. His latest offering displays both his faults and his virtues as a dramatist.

"Time and the Conways" expresses the idea that we live in time rather than through it. I shall not attempt to explain the meaning of this, for it is the province of the metaphysician. Mr. Priestley himself seems to have hazy ideas about it; at any rate he never really gets to grips with it, but is content with merely stating it at the end of the second act, and hinting at it through the last. What he really does is tell the story of the Conways, who at the beginning seem to be bound for a happy future, but who in the second act are seen utterly disintegrated. In the last act we are back at the end of the first, and we are supposed to be interested in the irony of what the characters think is to be their future in the face of what we know it is to be. Of the three acts only the second holds our interest. Here we have drama, though very distressful drama. The first act is taken up with an interminable and pointless charade, the last act fails because its irony loses its impact when stretched out to a full half-hour. In short, it is only in his second act that Priestley is the dramatist; in the other two he is the novelist and a rather dull one. Probably he bit off more than the drama can chew. Time is long and art is short. The acting, however, is excellent. Sybil Thorndike is admirable as Mrs. Conway, and so is Jessica Tandy as Kay, Joan Henley as Madge, Helena Pickard as Joan, Hazel Terry as Hazel, Guy Pelham Bolton as Ernest Beevers, and Christopher Quist as Robin. (At the Ritz Theatre.)

The London Intimate Opera

THIS little organization, consisting of three singers and a small orchestra, as its opening bill gave Dr. Arne's pastoral opera, "Thomas and Sally," Charles Dibdin's "The Brickdust Man," Henry Carey's musical interlude, "True Blue," and "Don Quixote," an opera devised by Francesca Allinson with music by Henry

Purcell. The three first are rather charming bits of eighteenth-century entertainment, but little more than that. "Don Quixote," however, proved more than that because of the admirable acting of Frederick Woodhouse as Sancho Panza, the charm of Winifred as Maritornes, and especially the remarkable impersonation of Don Quixote by Geoffrey Dunn. Indeed Mr. Dunn in make-up is the finest Don I have ever seen, finer in this respect even than Chaliapin or Vanni Marcoux. Of course he hasn't the tragic power of either of these artists or the voice, but he has a pathos and a bitter comedy which are altogether admirable. In short, "Don Quixote," both in its interpretation and because of Purcell's music, ought to be heard and seen. (At the Little Theatre.)

GRENVILLE VERNON.

In Old Chicago

DARRYL ZANUCK'S production of the twenty years leading up to the scenes of terror which gripped Chicago as it was swept to complete destruction on the night of October 8, 1871, is to be viewed from two separate and distinct angles. On the one hand, it is definitely one of the most ambitious productions undertaken in the history of Twentieth Century-Fox Film Company, and as a play it certainly is deserving of warm plaudits. But, on the other, its history, if not to be questioned on its authenticity, is to be challenged for its one-sidedness. Chicago did have a \$200,000,000 fire that swept three and one-half square miles. And it cannot be denied that the city growing out of the Midwestern prairies had its crooked politicians, sawdust-covered saloons and bordellos. But, certainly, there was more to life than the big brawl and petty ward-heeling thievery and seamy-sidedness that Mr. Zanuck pictures here.

The screen play, written by Lamar Trotti and Sonja Levien, is based upon the Niven Busch story, "We, the O'Learys." Tyrone Power plays the rôle of Dion O'Leary, an unscrupulous political boss, a young opportunist whose tyrannical rule is challenged by his brother, Jack O'Leary, an idealistic lawyer, played by Don Ameche. Alice Faye is decorative in the rôle of one Belle Fawcett, "can-can" cabaret entertainer. But the outstanding performance is that of Alice Brady, as the mother of the three O'Leary boys, whose peevish cow hind-kicked over the lantern that started the historic blaze in "The Patch," wooden-tenemented slums of the city.

"In Old Chicago" is a mighty spectacle overflowing with color, romance and intrigue. Henry King, Academy prize-winning director, was in charge, and he certainly worked imaginatively. But, due to the magnitude of operations, another director, H. Bruce Humberstone, was assigned especially to film the special effects required for the fire, reproduced so realistically as to be breathtaking.

Foreword in the film: "To those dauntless Americans who built a great city, saw all they had dreamed and fought for vanish in flames, and still had the courage to build anew on the ashes of the old . . . this picture is dedicated . . . for theirs was the spirit that made this nation great!"

JAMES P. CUNNINGHAM.

Books

Elizabethan Comet

Christopher Marlowe, by John Bakeless. New York: William Morrow and Company. \$3.75.

HERE is the definitive work on Christopher Marlowe and his "mighty line." And something more too. A story as exciting as Marlowe's own "Doctor Faustus" and a life more melodramatic even than the roistering age in which he lived.

Mr. Bakeless serves up the fruits of eighteen years of study on Marlowe and adds for good measure many new manuscript sources including the Buttery Book of Corpus Christi at Cambridge. Under his careful and thoughtful reappraisal, Marlowe emerges from the shadows as the giant of his time, complex of course but no more baffling in personality than any genius.

And when you put down Mr. Bakeless's book, you feel that you know Marlowe as well as you know Shakespeare. Which is not to say that most people actually know the real Shakespeare very well but they think they do, an assumed familiarity which has put the less familiar Marlowe at some distance from the average reader. Or, in the words of the theatre, let us say Marlowe has been lost somewhere upstage while Shakespeare has been holding the limelight down center. Now it is Marlowe's turn and Mr. Bakeless does exceedingly well by him.

Like a comet streaking across the Elizabethan sky, Marlowe's life unfolds in all its tumultuous variety. From his early troubles with Cambridge authorities to his untimely death in a duel at the age of twenty-nine, we follow this cobbler's son from Canterbury in a veritable maze of adventures. We have not merely Marlowe, the dramatist, the inspiration of Shakespeare. We have Marlowe, the man, the secret agent of the Queen, the friend of Raleigh, the terror of the Shoreditch police.

Small wonder, then, as Mr. Bakeless reports, that since 1828 there have been at least seventeen plays and novels featuring Marlowe. The great wonder is that somebody has not done a play on Marlowe and Shakespeare. Here, after all, is fertile ground for the dramatist. True, we know the influence of Marlowe on Shakespeare. We see it in his plays but what was it like in London when Marlowe was at the top and Shakespeare just a promising writer? Did they ever work together and how did Shakespeare hit it off with the wicked and dashing Marlowe? Mr. Bakeless raises these questions in stimulating fashion. Anyone who can answer them is assured of a mighty public!

EMMET LAVERY.

Audubon

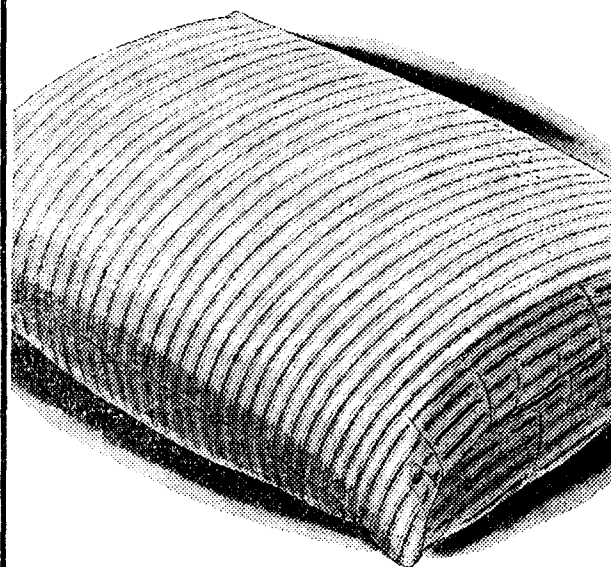
The Birds of America, by John James Audubon; with an Introduction by William Vogt. 500 plates, 26 pp: New York: The Macmillan Company. \$12.50.

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and financial backing. Finally he persuaded 200 rich men to subscribe at \$1,000 a set, and the first edition of the famous work was published.

That was ninety-nine years ago. Since then there have been octavo editions at \$100 a set, and separate plates or reproductions which sold for considerably less, but no complete edition within popular reach. It is therefore commendable that the present publishers should have sought to bring our great naturalist and wilderness-singer to greater numbers of the American people. But the outcome is another matter.

While good reproductions are by no means prevalent in this country, there can be no excuse for such plates as No. 321 (Roseate Spoonbill), No. 102 (Blue Jay) or No. 488 (Leconte Sparrow). These approximate neither nature nor Audubon, because the rose, blue and yellow, predominating in each of the plates respectively, have not been handled with sensibility. This very often happens with the stronger colors in the volume. Other plates are too big for the page, as No. 6 (Wild Turkey) or No. 121 (Snowy Owl). Was it necessary to so crowd the page? Again, certain color combinations are not harmonious.

The less exigent plates are better. Contrasts of black and white are frequently successful, likewise combinations of black and white with brown or low yellows, as in No. 254 (Wilson's Phalarope), No. 271 (Macy's War Bird) or No. 302 (Black Duck), which is a monochrome. These plates suggest either that the wrong process was used for the more colorful ones, or else that those in charge could feel and register the lower values only. It is a misfortune that all were not on the plane of the best.

One is forced, then, to a choice. Either seek Audubon in the great libraries or natural history museums and see him at his best; or take the good with the bad in the present volume, knowing that occasionally you have intimations of the breathlessness with which he saw the pathless forest and the early clearings; or go without him at all. The first course is best when possible, but otherwise the second must be recommended. Following it, may we hope that the publishers will learn from their own best and give us the true Audubon on another occasion?

JEROME MELLQUIST.

Napoleon and Marie Walewska

So Great a Man, by David Pilgrim. New York: Harper and Brothers. \$2.50.

THIS novel deals with one year of Napoleon's life, the climactic point of his love affair with Marie Walewska and the decisive period of his struggle with the Spanish House of Bourbon. The subsidiary characters are many and fully delineated; chairs and draperies are painted into the background corrected and numerous; and most of the dialogues take care of all the conventional amenities before coming to the point. The book, however, is a good deal shorter than "Coronet" or "War and Peace," and since it bears comparison more easily to the former, its length is a positive merit.

This is not to imply that the book is just enough of a dull thing; though Walewska remains somewhat shadowy,

Napoleon has the vital inconsistency of the romantic superman, and the lesser characters approximate to the tried and true types of historical romance with a pleasant jingling of spurs or a chilling sibilance of whispered plots. The grandeur and movement of the Napoleonic era are present, perhaps not as vividly as that magical revivifier of the past, Mr. Belloc, has pictured them, but certainly with sufficient liveliness to hold for several evenings anyone who has not forgotten Doyle's Brigadier Gérard but feels his reading must now have a little more "substance."

David Pilgrim (mightn't this be the pseudonym of a professional historian?) approaches his subject with a determination to be objective and to do justice to all concerned, for which praise is owing him. One may feel that he scores off hereditary monarchs too easily by showing that even a Bourbon picks his nose; but since the technique of fiction is necessarily an eye-at-the-keyhole one and the modern public is convinced that to be human is to err, one expects in the historical novel a touch of the *chronique scandaleuse*. But that is hardly the whole of Mr. Pilgrim's book, and the whole is a meritorious enough sum of its parts to be recommended.

GEOFFREY STONE.

In the Scholastic Tradition

An Introduction to Logic, by Jacques Maritain. New York: Sheed and Ward. \$2.50.

OF MAKING books on logic there is no end, and in this unceasing stream are great and expected differences of importance and value. Value is found in this English translation of the eighth edition of Maritain's "Petite Logique" because of its presentation of the traditional logic from the scholastic viewpoint. Numerous references are given to the works of Saint Thomas and John of St. Thomas. Illustrative of the grasp of medieval thinkers on logical principles and problems, such references should prove enlightening to non-scholastic readers and also to some adherents to the scholastic tradition. As the greater part of the work is devoted to deduction, induction is given only thirty pages, with a resulting elimination of certain important topics.

The brief treatment that is given to recent developments in logic cannot be termed fortunate. Unable to avoid consideration of some of these developments, Mr. Maritain does not give evidence of a wide or deep knowledge and understanding of them. Writing of symbolic logic he states that "... logistics differs essentially from logic," and that "... logistics proposes to dispense with thinking, to do away with rational and properly logical operations such as distinction, argumentation, etc., and to suppress every difficulty in reasoning by means of an excessively complicated algebra which the intelligence need only apply" (page 222). Again: "... Logistics and logic remain separate disciplines, entirely foreign to one another. Correctly understood they cannot contradict one another, since in reality they do not have the same object" (page 223). "As we shall see in major logic, the system which is currently called the algebra of logic refers to a certain art of substituting for the work of reason, the

methodical use of ideographic (logistic) signs. The foundations of this discipline are in themselves absolutely foreign to true logic or the art of reasoning, and, among most logisticians, spring from a general conception ('logic of relation') which is destructive of a sound philosophy of reasoning" (page 289).

Certainly there is room and need for criticism and debate in the general field of symbolic logic. Criticism based upon scholastic principles is especially needed and helpful. But criticism based upon misunderstanding of the nature and aims of modern logic, as is manifest in the extravagances quoted, is more likely to be misleading and harmful than otherwise. Mr. Maritain's book would have gained by a more thorough study of modern logic or by a complete avoidance of any discussion of it.

JOHN K. RYAN.

Schismatics

The Dissident Eastern Churches, by Donald Attwater. Milwaukee: The Bruce Publishing Company. \$3.50.

THIS newest addition to the Religion and Culture Series by the well-known author of "The Catholic Eastern Churches" confirms the general impression of careful scholarship which the earlier volume conveyed, and continues its deeply sympathetic approach in a field which has been so often and so sadly lacking in even elementary Christian charity. From the few millions in the Eastern Churches in union with Rome Mr. Attwater has now directed his expert attention to the vastly greater number of schismatics, estimated at more than 150,000,000, nearly half that of the Church of Peter itself. It is a picture of a vast tragedy, antedating Ephesus and Chalcedon of the fifth century to be sure, but having its more definite beginning on July 16, 1054, "the most calamitous date in Christian history" when the emissaries of Pope St. Leo IX solemnly passed through the crowded Church of the Holy Wisdom (St. Sophia) to lay the papal bull of excommunication upon the altar, with the exclamation, before departing, "Videat Deus et judicet."

The author has done an excellent work in bringing within the confines of a single volume of less than 400 pages, a subject of such extensive proportions and upon which there is an equally extended literature. The so-called Orthodox Church from the beginning a political football, the clash of antithetic Eastern and Western minds, human greed, pride, no end of misunderstanding of motives even when good—all those pass in parade, in vivid succinct style. No single country concerned is omitted. One turns for instance to the account of the patriarchate of Moscow, to find its present "catacomb days" brought up to this present year. The details of faith, the rites, the ecclesiastical and political history of each division of this sad story—nothing is wanting to the development in the mind of the reader of that same sympathetic understanding and temperate judgment which the author himself brings to the consideration of each of the multitude of issues and problems which constitute the history of Christian disunion.

CHARLES A. HART.

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NEXT WEEK

SWISS FASCISM, by Joseph Conrad Fehr, describes the progress of the sinister ideology in one of its least appropriate settings. The most ambitious exposition of background ideas of Fascism was made in Lausanne, where the Italian, Pareto, taught for many years, but his views received small welcome in Europe's cradle of democracy until Hitler took over Germany. It is interesting and useful to see the new Fascists attempt to work into the direct, although complex, democratic government of the Swiss cantons. . . .

"BILLY" PHELPS OF YALE, by Joseph J. Reilly, is a lively eulogy for a most unusual academic figure. Professor Phelps has the rare capacity of criticizing literature of all kinds in a way that transfers to his enormous and enormously varied followers enthusiasm so active that they actually follow him in reading. Joseph J. Reilly traces this quality, and many more, to the man. . . . **THE PRESENT RELATIONS OF RELIGION AND SCIENCE**, by William M. Agar, will run in two parts, beginning next week. There has been a negative reconciliation, Mr. Agar believes; that is, there is a widespread and correct "belief that scientific thought is not opposed to religion." Appeasement has come because "science has been long trying half unconsciously to reclaim . . . the universal character of rational truth itself." If Christian philosophers do not now do their duty, science will "find comfort again in a narrow, uncritical empiricism." Mr. Agar presents the positive possibilities, relating them authoritatively to current scientific progress. . . . **A CHURCH OF THE SACRAMENTS**, by Peter Moran, is that rare accomplishment, a thoroughly "non-sacristy" article about liturgy and dogma. Dogma is vitally connected with worship and worship with your parish church or metropolitan cathedral, with the life and art of Christians. Clearly and apparently inevitably, Father Moran projects living Christianity.

Sweden

Saint of the Snows: A Chronicle of the Holy Elin of Skövde, by Joseph Dunney. Albany: The Argus Press. \$2.25.

IT IS a long time since I have read a book as lovely as this. Viewed only as a novel, it is a dramatic story, such as Sigrid Undset creates. It is no faint praise to say that the great novelist should be glad to claim this book. But it is more appealing than a novel in the fact that it is the life of a real saint. The Holy Elin lived and died in the early twelfth century in Sweden. Of noble family, she lived a life of sanctity in an age little removed from paganism. She had her share of human love. There is no more charming idyl than her home life with Erik, her brave, handsome husband. But with his death on the field of battle she sought more earnestly Divine Love. She made a pilgrimage to the Holy Land. On her return to her native country she was finally done to death by the enemies of her family.

The author calls his book "an imaginative biography," an "attempt to get the feel of her country, and recapture the old thoughts and folk-ways." He has done all that to a superlative degree. To have created the character of the faithful Elin is a literary achievement. And, indeed, every character in the book lives. Saint Elin was beloved by Sweden until the Reformation sought to destroy the very memory of her. It is Father Dunney's glory that he has made her live again, and has restored her not only to Sweden but to all the world. It is an indication as to how the saints may be made to live in our lives. Father Dunney with his scholarship and his soul of a poet has his work marked out for him in a field peculiarly his own.

HUGH F. BLUNT.

Into Gaelic Mist

The Story of Lowry Maen, by Padraic Colum. New York: The Macmillan Company. \$1.90.

IT IS to be feared that Mr. Colum has too largely predicated his latest book on the supposition that anything about Ireland must ipso facto be interesting. This supposition may be true for the Irish but nevertheless it can be inferred that even their natural racial interest dwindles as one recedes backward through the centuries to 300 B. C. It is in that period that Mr. Colum lays what his publishers, in true blurb-like fashion, call "an heroic narrative poem."

The implication herein is that the narrative does not win interest—and Mr. Colum himself does little to build up its heroicity.

Doubtless a certain amount of imagination, reinforced probably by some research, contributes to the vraisemblance of his background. But with his characters, particularly the three central ones, he has taken little or no pains. They are puppet figures put through no unusual exploits and these latter are themselves too baldly presented to cause any stirring of the blood. What poetic apparatus is employed in itself does little to lift the theme properly into the field of genuine poetry.

JOHN GILLAND BRUNINI.

Briefer Mention

Jean Sibelius: His Life and Personality, by Karl Ekman. New York: Alfred A. Knopf. \$3.00. This somewhat colorless biography still gives an interesting outline of the composer's life. Sibelius's ability to become educated while still, away from the center of things, maintaining his personal integrity, is undoubtedly significant to his great work. Several quoted remarks of the artist shed light on his attitude of autonomy toward politics and his appreciation, obscure perhaps, but genuine, of religion and religious music. His distrust of polyphony appears appropriate and symbolic.

Streams from the Source, by Helen Mullins. Cadwell, Idaho: The Caxton Printers, Ltd. \$2.00. Divided into "Biography," "Autobiography," and "Streams from the Source," this collection includes poetry published in leading American periodicals. Miss Mullins's verse portrays beauty and depth in words and thought. Throughout the first division her story is not so clear. In the second and third the true strength of her lines flows in poetry that will linger long after the book has been closed.

The Family of Nations, by Nicholas Murray Butler. New York: Charles Scribner's Sons. \$3.00. These expansive after-dinner speeches and other recent addresses rich in allusion reflect their author's commendable zeal for the cause of peace. To combat the increasing breakdown of international morality they offer nothing more constructive than the example of the original thirteen colonies, the French international police force idea and the British catchphrase of "cooperating with the democracies."

The White Fathers in Africa, by Donald Attwater. London: Burns, Oates and Washbourne. 2/6. An inspiring account of the remarkable achievements of a great missionary body laboring in one portion of the world-wide mission field of the Church. Foreign missions must be firmly grounded before, perhaps, another Dark Age comes down on Europe.

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